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The JEWISH CHRONICLE

PUBLISHED WEEKLY.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 2218.] FRIDAY, OCTOBER 6, 1911:—TISHRI 14, 5672. [PRICE 2d.

THE
Registered Telegraphic Address
OF THE
JEWISH CHRONICLE
IS
"JAECHRON: LONDON."

The Prepaid Charge for Announcements of Births, Marriages, Deaths, &c., is 3/6 for 4 lines—about 24 words—and 6d. per line after. Death and In Memoriam Announcements inserted with mourning border are charged at double rates. All announcements sent by post must be accompanied by the name and address of the sender. Insertion of Advertisements cannot be guaranteed which reach the office later than one clear day prior to the date of publication.

Telephone: 695 London Wall.

REJOICING OF THE LAW.

שמחת תורה

Mr. E. Myerson, חתן תורה, and Mr. H. Samson, חתן בראשית, will be pleased to see the members at the Sellel Synagogue, Elmwood Green, Camp-road, Leeds, on שמחת תורה and שבת בראשית after morning service.

BIRTHS.

DULBERG.—On the 1st of October, at "Roselea," Clifton-avenue, Fallowfield, Manchester, to Mr. and Mrs. Ben. Dulberg, a daughter.

HARRIS.—On the 28th of September, at Devereux, South Croxted-road, West Dulwich, to Mr. and Mrs. Reginald Harris, a son.

MARGOLIS.—On the 1st of September, 1911, at 45, Amhurst-road, Hackney, N.E., to Mr. and Mrs. M. C. Margolis (née Kate Levy) a son.

NATHAN.—On Sunday, the 1st of October, at 4, Church-street, Smedley-lane, Manchester, to Mr. and Mrs. Abe H. Nathan, a daughter.

SIMANS.—On Tuesday, the 3rd of October, at 282, Gt. Cheetham-street West, Higher Broughton, Manchester, to Mr. and Mrs. Louis Simans (née Jeanette Rosenthal), a daughter.

BARMITZVAH.

HART.—Samuel, eldest son of Mr. and Mrs. M. Hart, 9, Alfred-street, Blackpool, will read a portion of the Law at the Blackpool Synagogue, Springfield-road, on Saturday, October 14th. Reception at home on Sunday, from 5 till 7. Relatives and friends are invited. No cards.

LAZARUS.—Morris, eldest son of Mr. and Mrs. J. Lazarus, of 80, Evering-road, Stoke Newington, will read a portion of the law at Shacklewell Lane Synagogue on Sunday, October 15th (Simchas Torah). At home same day, at 3 to 6.

BETROTHAL.

SWYER : SEIGAL.—Annie, youngest daughter of Mr. and Mrs. M. Swyer, of 20, Ford-square, E., to Syd, second son of Mr. and Mrs. I. Seigal, of 5, Teesdale-street, N.E.

MARRIAGE.

ISAACS : BOSMAN.—On Wednesday, the 27th September, at the Central Synagogue, Great Portland-street, W., by the Rev. M. Adler, assisted by the Rev. E. Spero, Blanche, the youngest daughter of Mr. and Mrs. Lewis Isaacs, of 35, Tottenham Court-road, to Victor, son of Mr. and Mrs. Morris Bosman, of 15, Moresby-road, Clapton.

A PLEASING GIFT

to friends AT HOME or ABROAD that would be much appreciated by the recipient would be a year's subscription for the "JEWISH CHRONICLE."

WE WILL SEND

The "Jewish Chronicle"

EACH WEEK

by post immediately on publication to any address for a year at the following rates:
United Kingdom 10/-; Canada 13/-; Abroad 15/-.

FILL IN THE FORM BELOW

and remit us a Cheque or Money Order for the necessary amount.

WE WILL DO THE REST.

To the Manager, Jewish Chronicle, 2, FINSBURY SQUARE, LONDON, E.C.

Please post the Jewish Chronicle each week for one year to

Please Write Very Clearly.

NAME ....

ADDRESS (which can be changed at any time) ....

Signed ....

Cut this out and send to the office of the "Jewish Chronicle."

DEATHS.

ANGEL.—On the 29th of September, Philip, the beloved husband of Jennie and father of Edward Angel, 165, Ladbroke-grove, W., brother of Edward Angel, Cricklewood; Maurice Angel, Shaftesbury-avenue; Mrs. Drukker, Middlesex-street; and Mrs. Emanuel, Charteris-road, Kilburn. Deeply mourned.

ANGEL.—On September 29th, Philip Angel, of 165, Ladbroke-grove, age 59, brother of Mrs. Drukker, Mrs. Emanuel, Mr. Edward Angel and Maurice Angel. May his soul rest in peace.

DAVIS.—On the 26th of September, at Brighton, Mark Davis, late of 49, Oxford-road, Kilburn, father of Mrs. Rae Brown, Flat F, Abercorn-mansions, Abercorn-place, N.W. May his dear soul rest in peace. (The name of Mrs. Brown was omitted by inadvertence in the list of the deceased's children in last week's announcement.)

DAVIS.—On the 30th of September, at 46, Beaufort-road, Edghaston, Birmingham, Edward Davis, in his 75th year.

FRANKENSTEIN.—On the 3rd of October, Francis, dearly beloved only child of Mr. and Mrs. J. Frankenstein, aged 2 years. Deeply mourned by his heartbroken parents, grandparents, relatives and friends. May his dear soul rest in everlasting peace.—58, Kenway-road, Earl's Court, S.W.

GOLDSTEIN.—On the 23rd of August, at the "Stars and Stripes" Hotel, Fordsburg, Johannesburg, Abel Goldstein, beloved and only brother of Mrs. Rose Woolfson, 22, Elizabeth-street, Cheetham, Manchester. Deeply mourned by his only sister and brother-in-law, Philip Woolfson. God rest his soul. African and American papers please copy.

GOMPERS.—On October 1st, at a nursing home, Isaac Newton Gompers, of Durban S.A., aged 34, beloved son of Mrs. S. Gompers, of Northumberland House, 15, Highbury-crescent, N., and the late Sol Gompers. Deeply mourned by his broken-hearted wife, mother, sister and brothers. South African papers please copy.

JOSEPH.—On Friday, the 29th of September, at 73, Oxford-gardens, North Kensington, Phyllis Mary, the dearly beloved daughter of Caroline and Edward L. Joseph, aged 6 months.

KLEIN.—On the 30th of September, Cissie, aged 17, only daughter of Abe and Annie Klein. Deeply mourned by her heart-broken parents and brother.—3, Bow-road, E.

NELSON.—On Friday the 29th, of September, at "Nelson Lodge," 143, Victoria Park-road, after a short and painful illness, Esther, the dearly beloved wife of Morris Nelson, in her 57th year, deeply mourned by her loving husband, brothers Judah and Lew and her heart-broken children, Bessie, Solly, Rosie, Fanny, Sammy, Louis, Katie, Rachel, Sophia, and only grandchild Julia Esther, also sons-in-law Alf and William, and sisters-in-law, and her faithful servants and a large circle of friends. Loved by all who knew her. God rest her dear soul in eternal peace. Amen. Gone from our home but never from our hearts.

Sleep on dear mother your work is o'er
Your loving hand shall toil no more,
You lay your head to take your rest;
God did to us as he thought best.

SOLOMON.—On the 4th September, at 38, Esselen-street, Johannesburg, Francis Louis Beaconsfield (Frank) third beloved son of Sampson and Sophy Solomon, of Swiss Villa, Hof-street, Cape Town, in his 30th year. Deeply regretted by his sorrowing parents, sisters and brothers.

SETTLESTONE.—On the 1st of October, at her residence, 85, Stocks-street, Cheetham, Manchester, Fraydel Settlestone (née Shapiro), aged 57, beloved wife of Jacob Settlestone and mother of Ellen, Kitty, Rachel, Sarah, and Philip. Deeply mourned by her heartbroken husband and children. May her dear soul rest in peace. American papers please copy.

SETTLESTONE.—On the 1st of October, at 85, Stocks-street, Cheetham, Manchester, Mrs. Settlestone, dearly beloved mother of Mrs. Goldstone (née Kitty Settlestone). Deeply mourned by her son-in-law and grandchild.—29, Penrose-street, Hightown, Manchester.

SILVER.—On the 2nd of October, at his residence, 93, King Edward's-road, Hackney, after a long illness, Samuel, the beloved husband of Rebecca Silver, aged 76. Deeply mourned.

SONNENTHAL.—On the 3rd of October, at Woodlea, Woldingham, Surrey, George Sonnenthal, also of 30, Belsize-park, N.W., age 62. Funeral from Willesden Cemetery at 10.30 o'clock on Friday, Oct. 6th.

SUMMERFIELD.—On the 30th of September, suddenly, Henry Summerfield, St. Ronan's, Shoot-up-Hill, N.W., aged 38. Deeply mourned by his sorrowing wife and children. May his soul rest in peace.

SUMMERFIELD.—On the 30th of September, suddenly, Henry Summerfield, the beloved son of Mr. and Mrs. I. Summerfield, 39, Avenue-mansions, Finchley-road, N.W. May his soul rest in peace.

SUMMERFIELD.—On the 30th of September, suddenly, Henry Summerfield, beloved brother of Mr. D. Summerfield, 27, Grosvenor-place, Newcastle-on-Tyne; Mrs. A. Wolfe, 13, Bracknell-gardens, Hampstead; Mrs. H. Goldman, 6, Cedars Park, Sunderland; and Mrs. E. Goldman, 1, Mitchel-avenue, Newcastle-on-Tyne. May his soul rest in peace.

TYFIELD.—(By cable).—On the 4th Oct., at Port Elizabeth, Cape Colony, Fisher Tyfield, of Heidelberg Lodge, Mill-street, Gardens, Cape Town, the beloved husband of Sarah Esther Tyfield, and devoted father of Mrs. A. Cohen, Cape Town, Mrs. A. W. Rosenbaum and Mark Tyfield, Port Elizabeth, and Lazarus Tyfield, 131, Grosvenor-road, Highbury New Park, London.

Announcements continued on page 2.

ALLIANCE

Assurance Company, Ltd.

Head Office:
BARTHOLOMEW LANE, LONDON, E.C.

Accumulated Funds Exceed £22,000,000.

Chairman:
RIGHT HON.
LORD ROTHSCHILD, G.C.V.O.

The operations of the Company embrace all branches of Insurance.

DEATH DUTIES.—Special forms of Policies have been prepared by the Company providing for the payment of Death Duties, thus avoiding the necessity of disturbing investments at a time when it may be difficult to realise without loss.

INCOME TAX.—Under the provisions of the Act, Income Tax is not payable on that portion of the Assured's income which is devoted to the payment of annual premiums on an assurance on his life or on the life of his wife. Having regard to the amount of the Tax, this abatement (which is limited to one sixth of the Assured's income) is an important advantage to Life Policy-holders.

Full particulars of all classes of Insurance, together with Proposal Forms and Statement of Accounts, may be had on application to any of the Company's Offices or Agents.

ROBERT LEWIS, *General Manager.*

IN MEMORIAM.

DAVIS.—In ever loving memory of John Mortimer Davis, who died October 1st, 1892.

HARRIS.—In loving memory of my dear brother, Isaac (Arthur) Harris, who departed this life September 14th, 1901, corresponding with Tishri 1st, 5662. God rest his soul in peace. Amen.—Mrs. E. B. Hart, 85, Esselen-street, Hospital-hill, Johannesburg.

HART.—In loving memory of our dear son, Henry Samuel Hart, who departed this life October 1st, 1903, corresponding with Tishri 10th, 5664. God rest his soul in peace. Amen.—Mr. and Mrs. E. B. Hart, 85, Esselen-street, Hospital-hill, Johannesburg.

JOEL.—In loving and unfading memory of our darling daughter and sister Beatie, who departed this life October 6th, 1907, corresponding with Tishri 28th, 5668. Gone from sight but ever in the hearts of her devoted parents, sisters and brothers.—Mr. and Mrs. B. Joel and family, 169, Sutherland-avenue, Maida Vale, W.

JOEL.—In ever loving memory of my dearly beloved sister Beatie, who passed away October 6th, 1907.—Mrs. E. Cohen, Vernon Lodge, 169, Maida Vale, W.

JOEL.—In ever loving memory of my dearly beloved sister Beatie, who passed away October 6th, 1907.—Mrs. N. Phillips, 114, Portsdown-road, Maida Vale, W.

JOEL.—In ever loving memory of my dearly beloved sister Beatie, who passed away October 6th, 1907.—Mrs. H. Lazarus, 169, Sutherland-avenue, Maida Vale, W.

JOSEPH.—In loving memory of our dear husband and father, Mark Joseph, who passed away October 6th, 1908—Tishri 11th, 5669. May his dear soul rest in peace.—10, Kersley-street, Battersea, S.W.

LEVENE.—In ever loving memory of my dear mother, Esther Levene, who passed away October 8th, 1908.—Mrs. D. Phillips, 46, Belsize-avenue, N.W.

MYERS.—In tender loving memory of my dearest brother, Iley Myers, who died October 6th. Ever in the thoughts of his devoted sister, Mrs. Mark Abrahams.

PHILLIPS.—In loving memory of our darling son and brother, Isaac, who departed this life October 12th, 1900. Gone, but never to be forgotten by his loving mother and sisters.—178, Lillie-road, Fulham.

ROSENBERG.—In memory of our dear father (Ted) Elias Rosenberg, who departed October 8th, 1900—Tishri 15th, 5661. God rest his dear soul.—6, Stockwell-terrace, S.W.

SAMUEL.—In loving memory of my dear and devoted husband, Henry Samuel, who passed away at 20, Gascoyne-road, South Hackney, October 4th, 1910.

SOLOMON.—In ever loving memory of our dearly beloved husband and father, Nathaniel Solomon (Henry), of 2, St. Mary's-place, Glasgow, who departed this life Second Day Succoth, 5667—October 4th, 1906. God rest his dear soul in peace. Gone, but never to be forgotten.

STERNBERG.—In affectionate remembrance of Frederick Myer Sternberg, son of Samuel and Hester Sternberg, of Cheltenham, who departed this life 11th Tishri—October 6th, 1908. May his soul rest in peace.

STEVENS.—In loving memory of "Pinny," dearly beloved son of Ada and Isaac Stevens, of 97, Norfolk, Dalston, and brother of Sam Stevens, 37, Nugget-steeet, Johannesburg. God rest his soul in peace. Tishri 5th, October 3rd, 1905.

WOOLF.—In devoted memory of our dear husband and father, Isaac Woolf (15, Middlesex-street, Aldgate), who passed away Tishri 20th, 5671. May his dear soul rest in peace.

RETURN THANKS.

THE SONS and DAUGHTERS of the late MARK DAVIS return their sincere thanks for telegrams, cards and letters of condolence received during their period of mourning.

MRS. GOLDSTEIN, DAUGHTER and SON-IN-LAW, of 97, Chrisp-street, Poplar, E., return thanks to relatives and friends for numerous expressions of sympathy letters and cards received during the week of mourning for their dearly beloved husband and father. God rest his soul.

MR. EDWARD HART returns thanks for visits, cards and letters of condolence received during the week of mourning for his dear brother.—4, Walden House, Manchester-square, W.

MRS. JOHN HART, MR. J. E. P. HART, MRS. LEVENE, MRS. L. LEVENE DAVIS, MRS. ABRAHAMS, MRS. SIMONS and MRS. J. LEWIS return their sincere thanks for visits, letters and telegrams of condolence received during the week of mourning for their lamented husband and father.—52, Tavistock-square, W.C.

MRS. HOCHFELD, MRS. JACOBS, MRS. ELLIOTT, MRS. BLOK, MRS. BRUSKE, MR. S. WEIL, and MR. E. WEIL tender their heartfelt thanks for the numerous expressions of sympathy shown on the death of their father, Mr. Joseph Weil.

GREETINGS.

GOLDSON.—Mrs. Goldson and family wish their friends and relatives a happy, bright and prosperous New Year and well over the Fast. לשנה טובה תכתבו:—5, Hardy-street, Liverpool. [Amendment of advt. appearing in our issue of 22nd ult.]

SACKIER.—Mr. and Mrs. L. Sackier and family wish their relatives and friends a happy and prosperous New Year.—Lindow House, St. James-terrace, Buxton.

UNITED SYNAGOGUE.

TO-MORROW (SABBATH)—1ST DAY SUCCOTH.

Synagogue.	Preacher.
NEW ...	Rev. Dayan A. FELDMAN.
CENTRAL ...	Rev. Dayan M. HYAMSON.

UNITED SYNAGOGUE.

REQUIRED by the Burial Society of the United Synagogue two persons to act as Visitors to the Poor in their week of mourning. Details of the duties and conditions of appointment can be seen on application at the office of the United Synagogue. Applicants, who should be not less than 40 years of age, must be able to converse freely in English and Yiddish. Emoluments from £2 to £3 per week according to the time to be given to the duties and capabilities of the person appointed. The appointment will be for one year only, renewable for a like term, and subject always to three calendar months' notice on either side. Apply, by letter, with copies of testimonials, to P. Ornstien, Secretary of the United Synagogue, 1, 2 and 3, St. James's-place, Aldgate, E.C.

STAMFORD HILL SYNAGOGUE AND CLASSROOMS,

Temporary Premises:
55, Clapton Common, N.E.

THE Committee beg to announce that Classes will commence after the Feast of Tabernacles. Children will be enrolled on Sunday, October 22nd, from 12.30 to 2.30 and on Wednesday, October 25th, from 5.30 p.m. to 7 p.m.

J. AMSTELL,
Hon. Secretary.

WOOD GREEN AND DISTRICT HEBREW CONGREGATION.

THE President and Committee of the above congregation beg to tender their sincere thanks to Mr. A. Levinsky for so kindly assisting to officiate at the services held at Bourne Hall, Wood Green, during the High Festivals.

MEMORIAL TO THE LATE LOUIS LESSER,

Late Collector to the Home for Aged Jews, United Working Men's Motza Society and Five Shilling Sabbath Charity.

THE friends and members of the various societies with which the late Mr. Lesser was connected have combined for the purpose of raising a memorial to his memory, and a Committee has been formed for the purpose of carrying out this project. It is suggested that a suitable tombstone shall be erected, and the members of the above societies are invited to join in this movement.

Donations will be thankfully received by:
I. Bloomfield, Chairman, 68, Grove-road, E.;
W. Cohen, Treasurer, 361, Commercial road, E.; or
M. Davis, Hon. Secretary, 6, Atherden-road, Clapton.

SALES BY AUCTION.

By Order of Administratrix, re Rev. M. Hast, deceased.

MESSRS. S. H. DAVIDS & CO., will Sell by AUCTION on the premises, 64, PYRLAND ROAD, CANONBURY, on WEDNESDAY, OCTOBER 25th, 1911, at one o'clock, the contents of the residence, comprising Brussels, pile and other carpets, brass and iron fenders and fire implements, French, brass and other bedsteads and bedding, mahogany wardrobes, washstands, chests of drawers, dressing chests, walnut revolving pedestal writing desk, inlaid rosewood cabinet and overmantel en suite. Rosewood drawing room appointments including settees, elbow and occasional chairs, inlaid and rosewood centre, loo and other tables, Grand Pianoforte by John Brinsmead and Sons in walnut case, Pianette by George Fletcher, walnut sideboard, dinner wagon, filber, clocks, china, books, engravings, glass and other effects. On view day prior to sale. Catalogues (when ready), may be had of the Auctioneers at their offices, 11, Argyle-place, Regent-street, W.

N.B.—The excellent Leasehold double-fronted Residence, 64, Pyrland-road, Canonbury, containing six bed, three reception rooms, bath, and offices with good garden and summer house, will be submitted to Auction prior to the sale of the effects. Particulars and conditions of Sale of the Auctioneers as above.

BUSINESS FOR SALE.

DRAPERY BUSINESS for disposal; old-established money-making concern, situated in a busy market street near King's Cross; house and shop; rent £60 per annum. For full particulars address, 6,178, Jewish Chronicle office.

BRIGHTON SYNAGOGUE.

THE Wardens and Executive gratefully acknowledge the following "Special Donations" in support of this Synagogue:—

Messrs. David Sassoon & Co. ...	£10	0	0
Mrs. B. Barnato, in memory of her husband ...	5	5	0
Mr. Samuel Heilbut, in memory of his parents ...	5	5	0
Mrs. Philip Beyfus, in memory of her husband ...	2	2	0
Mrs. S. Cook, in memory of her husband ...	2	2	0
Mr. and Mrs. N. Foley, in memoriam	2	2	0
Mrs. M. Goldman, in memoriam ...	2	2	0
Mrs. Laurence Gore, in memoriam	2	2	0
Mrs. Moss Isaacs, in memory of her uncle ...	2	2	0
Mr. Moss Jay, in memory of his parents ...	2	2	0
Mr. H. Rosenberg, in memory of his father ...	2	2	0
Mrs. G. Stern, in memory of her husband and son ...	2	2	0
Mr. I. M. Starfield, in memoriam ...	1	11	6
Rev. A. P. Bender (Cape Town), in memory of his parents ...	1	1	0
Mr. Albert M. Bender, in memory of his parents ...	1	1	0
Mrs. Bevan, in memory of her husband and son ...	1	1	0
Mrs. Joseph Cohen, thank offering	1	1	0
Mr. Joseph Cohen, thank offering	1	1	0
Mr. Joseph Cohen, in memory of his mother ...	1	1	0
Mr. Jacob Cohen, thankoffering ...	1	1	0
Mr. Ernest Cohen, in memory of his parents and uncles ...	1	1	0
Mrs. Walter Cohen (Berlin), in memory of her parents ...	1	1	0
Mrs. Sol Cohen, in memory of her husband ...	1	1	0
Mrs. B. F. Davis and children, in memory of her husband and father	1	1	0
Mr. Mark Davis, in memory of his parents ...	1	1	0
Mr. Moss Isaacs, in memory of his parents ...	1	1	0
Mr. Ben Isaacs, in memory of his parents ...	1	1	0
Mr. Henry Israel, in memory of his brother ...	1	1	0
Mr. August A. Jones, in memoriam	1	1	0
Mr. Maitland Joseph, in memory of his father ...	1	1	0
Mrs. Morton Joseph, in memory of her husband ...	1	1	0
Mrs. M. Kulp, in memory of her parents ...	1	1	0
Mrs. L. Lewis, in memory of her husband ...	1	1	0
Mr. Arnold J. Marks, in memory of his parents ...	1	1	0
Mrs. Walter Springer, in memory of her parents ...	1	1	0
Mr. Walter Springer, in memory of his parents and brothers ...	1	1	0
Mr. David Starfield, in memoriam	1	1	0
Mr. B. S. Woolf, in memory of his son ...	1	1	0
Mrs. A. N. Aaron, in memory of her sister ...		10	6
Mr. A. M. Cohen, in memory of his parents ...		10	6
Mr. I. B. de Costa, in memory of his parents ...		10	6
Mrs. Mark Davis, in memory of her father ...		10	6
Miss Flora Ezra, in memory of her parents ...		10	6
Mrs. R. Goodman, in memory of her husband ...		10	6
Mr. D. Greenberg, in memory of his father ...		10	6
Mrs. M. Greenberg, in memory of her husband ...		10	6
Mr. M. H. Goldman, in memory of his sons ...		10	6
Mr. E. Harris, in memory of his father ...		10	6
Mrs. Raphael Harris, in memory of her husband ...		10	6
Miss Amelia Hart, in memory of her parents and brothers ...		10	6
Mr. Louis Hyman, in memory of his parents ...		10	6
Mr. Willie Hyman, in memory of his parents ...		10	6
Mr. Robt. Hyman, in memory of his parents ...		10	6
In memory of Mrs. Morse ...		10	6
Mrs. Celia Jones, in memory of her parents ...		10	6
Mrs. W. Marx, in memory of her husband ...		10	6
Mr. Harry Nathan, in memory of his parents ...		10	6
Mrs. Sara Phillips, in memory of her parents ...		10	6
Mrs. M. Rose, in memory of her mother ...		10	6
Mrs. D. Samuel, in memoriam ...		10	6

A. C. JACOBS,
Minister and Secretary.
October, 5672—1911.

PARTNERSHIP wanted in sound wholesale business; capital £2,000 to £3,000. Answers must give fullest particulars; would consider proposals from managers with good connection.—Address 5,973, Jewish Chronicle office.

PARTNERSHIP.—Gentleman, 36, would invest about £500 in sound, genuine, manufacturing concern.—Address, 6,190, Jewish Chronicle office.

MASSAGE.—By certificated masseuse; patients visited; terms moderate. Address, 5,918, Jewish Chronicle office.

EDUCATIONAL.

[The prepaid charge for these advertisements is, for engagements wanted, 2/6 for 5 lines and 6d. each additional line; for vacancies, 3/6 for 5 lines and 6d. each additional line; for advertisements of institutions the charge is 5/- for 4 lines and 6d. each additional line.]

ELOCUTION.—Miss Matilda Ellis has vacancies for a few private pupils; classes held; fee for class, 10s. 6d. per term; pupils can join at any time.—Bronté, 19, Kilburn Priory, N.W.

MISS L. MONTAGU recommends a young German lady (certificated) as Daily Governess. Also an English lady with knowledge of French and German. Apply by letter to 12, Kensington Palace Gardens.

WANTED for small girls' school in North London, under L.C.C. inspection, Certificated Jewish Teacher (resident or daily) to take up duties shortly; age not under 25. If daily, salary according to Council rates. Apply by letter, stating age, experience, qualifications and salary, and enclosing copies of testimonials, to Mrs. L. Pyke, 10, Westbourne-terrace, W.

SITUATIONS WANTED.

[The prepaid charge for these advertisements is 2/6 for 5 lines and 6d. for each additional line.]

LADY, well educated, refined, travelled, bright, capable and adaptable, wishes engagement as Lady Housekeeper, Companion, or any similar responsible post; very fond of children, can teach and take entire charge.—Letters only, Mrs. Castle, 17, Lanark Villas, Maida Vale, W.

LADY desires re-engagement as Housekeeper or Manageress; experienced; personal references.—J. B., 42, Belsize Park gardens, Hampstead.

MRS. HILL, certified cook, attends Bar mitzvahs, weddings, &c. Terms on application.—12, Powis-gardens, Bayswater, W.

NURSE WILLETT has several vacancies which she would be pleased to fill in; highest testimonials; terms moderate.—3 Old Kent-road, S.E.

SITUATIONS VACANT.

[The prepaid charge for these advertisements is 3/6 for 5 lines and 6d. each additional line. Institutions: 5/- for 4 lines and 6d. for each additional line.]

AUCTIONEERS, Valuers, Surveyors, &c., having 3 offices, have vacancy for an articled pupil for their Hampstead offices. Premium required, which will be returned in salary.—Address 6,253 Jewish Chronicle office.

A YOUNG lady as useful help; must be able to work and handy with her needle.—Address, 16, Petherton-road, Highbury.

COOK.—Good plain wanted; two in family; house-parlourmaid kept. Apply Friday before 5 o'clock, or by letter.—21, Cavendish-road-west, St. John's Wood.

GOOD COOK for orthodox Jewish family; good salary; general and housemaids kept. Apply mornings until noon, evenings after 8 o'clock.—60, Elsworthy-road, South Hampstead, N.W.

HIGHLY respectable young woman required, used to Jewish customs, for small house, and who would be willing to undertake the general light work; gentleman only. Address, 6,252, Jewish Chronicle office.

REFINED young lady to take entire charge of three young children; good needlewoman; one who can speak French or German preferred; good home and wages.—"Clevelands," Clifton-avenue, Fallowfield, Manchester.

WANTED, Cigar Makers and young girls to learn cigar-making. Apply Justus Van Maurik (London) Ltd., 4, Bath-street, City-road.

WANTED, for Holland, in a superior citizen's family, an educated Jewish lady to assist in the household and attending the children going to school; knowledge of German and French a recommendation. Address, stating references, "B. D. D." care of Nijgh and van Ditmar's General Advertising Agency, Amsterdam.

ALFRED BERNSTEIN has pleasure to announce that he is giving a Whist Drive and an Impromptu Dance on Sunday, October the 8th, at Mozart House, Albion-road, Newington Green, at 7.30 sharp. Eight handsome prizes. Admission 1s.

ATHEENIC UNDERWEAR is all wool, guaranteed unshrinkable, and gives lasting wear. Write for patterns and buy direct from the actual makers at first cost.—Dept. M1, Atheenic Mills, Hawick, Scotland.

MISS ROSE JOSEPH, Restorer of Old and Modern Laces, Cleaning, Mending, Transferring, Tinting. Ostrich and Fancy Feathers Dresser, etc. Orders by post receive prompt attention.—9, Portsdown-road, Maida Vale, W.

BOARD, &c., WANTED.

[The prepaid charge for these advertisements is 3/6 for 5 lines and 6d. each additional line.]

CITY Gentleman desires to be received as only boarder; orthodox English family; bathroom; state lowest terms. Address, 6,272, Jewish Chronicle office.

LADY with limited income would like to live with a private family in West Central. Address, 6,256, Jewish Chronicle office.

PERMANENT home for five year old motherless girl wanted, where her moral and physical welfare will be well cared for; terms, which must be reasonably moderate, to 6,191, Jewish Chronicle office.

YOUNG gentleman wants board and residence with private, orthodox English family. State terms (which must be moderate) and particulars to 6,177, Jewish Chronicle.

BOARD AND RESIDENCE.

[The prepaid charge for these advertisements is 2/6 for 5 lines and 6d. each additional line.]

LONDON.

A GENTLEMAN or two friends, to share a large room, can be received in a lady's comfortable home; motor 'buses to City and West End. Apply, 87, Shirland-gardens, W.

A PRIVATE English family offer really comfortable home to City gentleman; three minutes from Kilburn and Brondesbury Station; young society; terms moderate and inclusive.—19, Fordwych-road, Brondesbury, N.W.

A LADY offers a really good English home, with every comfort. Phone appointment, 556 Hammersmith; 3 mins. Shepherd's Bush Tube.—79, Addison-gdns.

A PRIVATE English family would like to receive two or three boarders; home comforts studied; close to motors and trains to all parts; moderate inclusive terms.—29, Brondesbury-road, N.W.

BAYSWATER.—Montague House, 33, Leinster-square. Orthodox newly decorated home for paying guests; five min. to Queen's-road Tube, Met. and motors; Kensington Gardens and Synagogue; City, 18 min.; Regent-street 10 min.; first-rate cuisine; separate tables; foreign languages spoken. Tel. 1728 Western. Three moderate priced rooms will be vacant, also visitors received for meals only during the holidays.

BOARD-RESIDENCE in private family: large front room; suit married couple or two friends; within 3 minutes of motor and rail; terms moderate and inclusive.—17, Plympton-road, Brondesbury, N.W.

BOARD and Residence for a gentleman in private family; convenient City and West End; 21s., no extras.—48, Portsdown-road, Maida Vale.

100 BROADHURST GARDENS, Hampstead, N.W.—Orthodox English family can receive 2 or 3 gentlemen as paying guests; good table, home comforts; 2 min. Met. Rly., and motors to all parts.

COMFORTABLE Home for only two or three City gentlemen; large double room.—336, Camden-road, N.

250 ELGIN AVENUE, Maida Vale, W.—Orthodox Jewish Boarding House. Mrs. and the Misses BARNETT have vacancies for City gentlemen; also large room suitable for married couple or two friends.

FROM 15/6 a week, sharing bedroom; comfortable, bright home; good food; 3 minutes tube.—36, England's-lane, Belsize Park.

86 PETHERTON-ROAD, Canonbury N. Board residence with every home comfort, young society, easy access of City and West End; terms moderate and inclusive; Mrs. Solomon.

GENTLEMAN requires large bed-sitting room, or bedroom and sitting-room, with partial board; in a house where no other boarders taken; terms moderate; neighbourhood of Regent's Park preferred.—Apply, X.Y.Z., c/o 53, Flanders-mansions, Turnham Green.

LYNDALE HALL, 368, Finchley-road, Hampstead, N.W.—Residential Home for Students and young Business Men.—Miss Chapman (late of Ealing). Telephone: Post Hampstead 4305.

MAIDA VALE.—Board-residence to gentlemen and families; well situated for all parts; terms moderate. Mrs. Benzimra, 260, Elgin-avenue, W. Tel. 3675 Pad.

ROSLYN HOUSE, Victoria Villas, Kilburn.—Board residence; with every home comfort; strictly kosher; moderate inclusive terms; convenient to all parts.

SWISS COTTAGE.—Gentleman or two friends to join can be received in private family as paying guests; large bedroom; home comforts; liberal table; 1 min. Met. Ry.—26, Belsize-road, Finchley-road.

PROVINCES.

BOURNEMOUTH, "Scotton," 25, Stafford-road.—Board-residence; strictly orthodox; lofty bedrooms; 3 minutes from sea; personal supervision; terms moderate; book Central. Proprietress, Mrs. Phillips.

BOURNEMOUTH, "Ravenscourt," Ophir-road.—Well furnished apartments for visitors wishing to board themselves; good cooking and attendance; close to synagogue; min. trams for pier and gdns.

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SOUTHAMPTON.—African Hotel. This establishment has been recently re-decorated and enlarged; every comfort; large dining room, smoking and lofty bedrooms; hot and cold bath; one min. dock and station; moderate terms; passengers are met by all trains; no connection with other hotels of similar name.—30, Queen's Park.

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FREEHOLD in main King William-street, City, shop and five floors. Let on full repairing lease until 1919 or 1926 at £400 per annum (one Lessee). Price not £10,000 but £7,350. Write for particulars to "snap quickly," 44, Bath-road, Bedford-park, W.

GREAT PRESCOT STREET.—House, 4 large rooms and 18-hand workshop, to let. Also 10-roomed house and 24-hand workshop in yard: also for 30 Hands, Chamber-street, 8-roomed house and 13-hand workshop in yard. Apply 7, Great Prescot-street, E.

UNFURNISHED Apartments; 2 or 3 nicely arranged rooms to let; convenient for lady, or with one little infant; electric light; moderate for light services.—Address, 6,251, Jewish Chronicle office.

HAMPSTEAD.—Within ten minutes of 3 stations. Sacrifice through death. Only £850. A well built residence containing 10 bedrooms, dressing room, bath room, billiard room, marble vestibule, Parquet Hall. £600 recently expended on decorations. Apply for further particulars of this exceptional bargain, to Sherman and Sherman, 160, Finchley-road, N.W. (facing Midland Station).

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Strictly Orthodox Boarding Establishment
Excellent cuisine. Every home comfort.
Close to Pump Room, Baths and Gardens.

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The ONLY high-class Orthodox Boarding Establishment; late dinners; splendid sea view. Weddings, Parties, Barmitzvahs catered for at Blackpool, Manchester, Liverpool, and any town in the North.

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Treasurer—Joseph Btesh, Esq.

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SUNDAY NEXT at 3.30.
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Conductor—Sir HENRY J. WOOD.
Solo Pianoforte—Miss Johanne Stockmarr.
1/- to 5/-. Admission free. Usual Agents.
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"The Ideal," 374, Oxford Street
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Grand Piano by Erard and £5 in Coupons

SPECIAL DRIVE, SUNDAY, 8 p.m.
Matinee, every afternoon, 3 p.m. 1/-, including tea. Every evening, 8.15. 1/6. All Coupons.

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This ENCYCLOPÆDIC WORK, which includes a COMMUNAL DIRECTORY, forms so vast a mine of information on all topics of Jewish interest as to make it an invaluable BOOK OF REFERENCE.

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The Largest Jewish Establishment in England, standing in its own grounds; excellent cuisine; strictly orthodox; home comforts; large dining hall (separate tables); large airy bedrooms; billiard room (full size table.)

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The Adjacent House has been acquired, and the whole of the premises have been re-decorated and re-furnished; additional 30 well-furnished bedrooms; dining hall; lounge and smoking room; h. and c. baths; garage and private gardens; situated in the most fashionable and healthiest part of the town; facing sea and lawns; 3 mins. West Pier; excellent cuisine; strictly orthodox; separate tables; terms mod. (Boarding Estab., Ltd.) Mrs. HYAMS, Manageress.

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High-class Board and Residence; overlooking the West Pier; Strictly Orthodox; separate tables. NOTICE.—Additional bedroom on first floor and lavatories on ground floor.

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One minute's walk from Dock Station; large dining-rooms; lofty and comfortable bedrooms; a real resting-place for those seeing off or awaiting their friends; travellers are awaited at the stations or steamers, and luggage attended to on notification of their intended arrival; charges very moderate.—Mrs. L. LEVENE, Proprietress.

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Apartments. Large and lofty rooms, overlooking the Gardens. Every home comfort.

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THE MISSES SOLOMON.

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HARROGATE. Tel. 372.

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Private Residential Hotel.

En Pension—Strictly Orthodox.

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High-class strictly orthodox Boarding Establishment; one minute sea and Oval; spacious bedrooms on ground floor.—Apply Mrs. BENJAMIN.

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600 Rooms, with table d'hote Breakfast and attendance, from **5/-**

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High-class Jewish Boarding Establishment for a limited number of guests; easy access to all parts; Telephone 1271, Hampstead, Nat. Private room for resident's guests. Miss Boas has now a vacancy. Apply at the above.

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High-class Boarding House; unrivalled for comfort; 'phone 4398, Pad.—Miss G. JACOB.

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Mrs. JULIUS WILLIAMS has vacancy, single room; excellent cuisine and every up-to-date convenience. Telephone 3230 Post Hampstead.

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Avoid doubtful preparations which contain **Lead, Spirit,** or other dangerous ingredients, and do not be persuaded to buy cheap imitations under the same or similar names, which have not the restorative properties and do not contain the Delightful Perfume of Otto of Roses for which Rowland's Macassar Oil has been so long famous.

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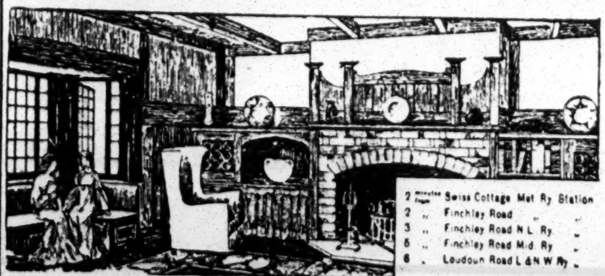

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DIARY.

MEETINGS.

SUNDAY, October 8.

LONDON JEWISH HOSPITAL ASSOCIATION, Notting Hill Branch Public Meeting, Notting Hill Synagogue Classrooms, Kensington Park Road, 7.

MONDAY, October 9.

JEWISH BOARD OF GUARDIANS, Industrial Committee (rota), 4; Temporary Allowance Committee (rota), 3.15; Visiting Committee (Hon. officers), 5.45.

TUESDAY, October 10.

JEWISH BOARD OF GUARDIANS, Relief Committee (rotas), 4; Fixed Allowance Committee (rota), 3.45.

HOME AND HOSPITAL FOR JEWISH INCURABLES, Ladies' Committee, at the Institution, 3; House Committee, 6.30.

Ito, Young Generation of Israel Branch, Committee, 13, Redman's Road, 9.

WEDNESDAY, October 11.

JEWISH BOARD OF GUARDIANS, Industrial Committee (rota), 4; Emigration Committee (rota), 4.

HACKNEY LADIES' BENEVOLENT AND MATERNITY SOCIETY, 41, Pembury Road, 6.30.

THURSDAY, October 12.

JEWISH BOARD OF GUARDIANS, Relief Committee (rotas), 4.

SUNDAY, October 22.

BOARD OF DEPUTIES, Hotel Great Central, Marylebone, 10.30.

THE COMING WEEK:—
Announcements will be found on page 26.

Literary and Social Functions.

(Announcements of Social Functions may be inserted under this heading at the charge of 1s. per line.)

SUNDAY, October 8.

Warrant Officers and Staff-Sergeants' Jewish Lads' Brigade, Dance, Bonn's, 7.

CALENDAR FOR THE WEEK.

DAY OF WEEK.	HEBREW DATE.		CIVIL DATE.		PORTION.	HAPHTORAH.
Fri.	Tishri (30 days)	14	October	6		
Sat.	Tabernacle First Day	15		7	Levit. xxii. 26 to xxiii. 44; also Num. xxix. 12-16	Zechariah xiv. 1-21
Sun.	Second Day	16		8	Ditto	I. Kings viii. 2-21
Mon.		17		9		
Tues.		18		10		
Wed.		19		11		
Thurs.		20		12		

This Day (Friday), Sabbath and the Feast of Tabernacles will commence at **5.**
Sabbath terminates to-morrow (First Day of Tabernacles) at **6.6.**
The Second Day of the Festival terminates on Sunday at **6.4.**
Friday next, October 13th, is Hashana Rabba. Sabbath and Shemini Etseret will commence at **4.30.**

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High-Class Fishmongers.

BRANCHES:

10, The Broadway, Stamford Hill. —*Tel. 73 Dalston.*

173, West End Lane, Hampstead. —*Tel. 2898 P.O. Hampstead.*

16, High Street, Hampstead. —*Tel. 528 North.*

10, Lauderdale Parade, Maida Vale. —*Tel. 562 Paddington.*

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In the 170 beds and amongst the 12,000 Out-Patients are many Jewish Patients.

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EXCLUSIVE MODELES.

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Special Facilities for Foreign Pupils to acquire thorough English.

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Late Scholar of Caius College; Assistant Examiner in Mathematics in the University of London, and Mathematical Master in the Perse School.

The Boarding Houses, erected in 1909-10, are models of their kind. They stand in seven acres of their own grounds, close to the school playing fields of eight acres.

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Mr. HERSCH, Hillel House, Glebe Road, Cambridge.

Term Commenced Sept. 18th.

Isn't he a dear?

Your child will be as happy—*your* child will smile as sweetly and look as hearty—if he's reared on Mellin's.

Mellin's is the best possible substitute for mother's milk. It is starch free, prepared in a moment without cooking, and its superiority is proved by many thousands of sturdy children.

Mellin's Food

Free Sample for 2d. post. Also Handbook 2d. extra. Mention paper. Address Sample Dept., Mellin's Food, Ltd., Peckham, S.E.

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And numerous Depots in London.

H. C. Selected. 29s.; Best, 29s.; Best Silkstone, 28s.; New Silkstone, 27s.; H. C. House, for all purposes, 27s. 6d.; Best Derby Bright, 27s. 6d.; Best Kitchen, 27s.; House Nuts, 26s.; Bright Cobbles, 26s. 6d.; Hard Cobbles, 25s. 6d.; Kitchen Nuts, 24s.; Stove Nuts, 23s. per ton. All other sorts at current prices.

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(פאר ציון) and

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Beauty of Zion, No. 1, Claret Type ...	14/-
" " " 2, Chateau Lafite Type ...	18/-
" " " 3, Sauterne Type	18/-
" " " 4, Port Type ...	18/-
Beauty of Zion, No. 5, Brandy, very old, pure Grape ...	60/-
" " " 6, Muscat Type ...	24/-
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WEEK BY WEEK.

Succoth.

FIVE days separate the fast of Kippur from the Feast of Tabernacles. But even that short interval is bridged by the observant, who proceed to the erection of the Succah almost as the sound dies away of the Tekiah with which the fast day is declared at an end. There is something more in this sequence than chance. It emphasises a fact and inculcates a teaching. The fact is the swift changes of fortune to which all men are heir, and changes, too, not necessarily from happiness to misfortune, but quite as frequently from gloom to happiness—from the mental strain and outpouring of the soul of Atonement Day, to the happiness and pleasure of Succoth, the most joyous of Jewish festivals. The sequence, too, inculcates a teaching—the teaching that happiness is as much a sacred right of mankind as sorrow is its frequent legacy, that Judaism, at least, does not envisage life as a thorny path, upon which men must for ever attitudinise in a state of spiritual agony. "And ye shall rejoice before the Lord," is the teaching of Succoth—rejoice in the bounty and the glories of nature, and in the goodness of its divine Maker. And so the transition from the fast to the festival is natural—and Jewish. The sequence to which we are referring also proclaims another lesson—the lesson of the dual protection which men receive from on High. For "Kippur" betokens the protection of the soul; and "Tabernacles" the Heavenly care which shelters humanity and gives it sustenance. Thus are fast and festival part of one and the same message, the fatherhood of God, to Whom mankind must look as the source of all good. It is a message to Jews, but it bears upon its wings a truth and a blessing for all the earth.

Italy and Turkey.

A GREAT deal of very violent language has been held in the Press of this and other countries with regard to the action of Italy in Tripoli. We have no desire to imitate these extravagant outbursts, but we feel with very deep regret that we cannot do otherwise than condemn what we regard as the totally unjustifiable conduct of the Italian Government—conduct which looks like the final consecration of the dominion of might over right. What Italy has done, we say without hesitation, has been heedless and needless—heedless as regards international amenities, and needless as regards the defence of Italy's national prestige. It is the more surprising that Italy, of all Powers, should take the line she has, for it is not so long since she knew the heel of the conqueror, and her conquest of liberty is but a matter of a few years as the history of nations runs. For our part, we hope that even now, at past the eleventh hour, so to speak, Italian statesmen will remember what is due to themselves and their own history, to say nothing of the dictates of elementary justice. The Jewish race has always had, in Italy, a warm and sincere friend. Year after year, we have noted with pleasure, the enlightened goodwill extended to our people in the Royal Dominions, and the generous interest taken in them by the Sovereign himself. We cannot think that the admirable spirit which informed this attitude will long be absent from Italian counsels, and if our word carries any weight with our coreligionists in the country we would respectfully urge that they should throw such influence as they may possess on the side of peace, moderation, and justice, remembering that in the fair and honourable treatment of all peoples, and especially those who may be deemed to be the weaker, is bound up that security of Jews themselves—the weakest people, politically, in the world to-day.

Stepney and Alien Immigration.

WITH the main reason advanced for bringing forward the resolution urging further restrictive legislation, that was passed by the Stepney Borough Council on Wednesday, we have nothing to quarrel. For we agree that if the policy that was pursued by the late M. STOLYPIN in Russia is continued by his successor there is bound to be a large migration of Jews from the Empire of the TSAR, and, obviously, a certain number must come to these shores. So that when the Stepney Borough Council asserts that an increase in alien immigration is likely to take place, we cannot say that view is wrong. But we part company with the Council when that body assumes that the immigration must necessarily prove to be an evil to this country, or to the Borough whose interests the Council have in charge. It is perfectly true that the raw immigrant has to pass through a transition period between his Aliendom and Englishry—a period of transition towards his approximating to English methods, manners and ideas. In the vast majority of cases, the transition period is short, for the adaptability of the alien is phenomenal. When this approximation stage is reached, then, by every possible test, alien immigration of Jews from Russia provides this country with an excellent accretion of good citizens. Nor can we but express surprise that for any evils which the Stepney Council perceives in a possible increase of alien immigration, it should recommend the futile method—proved futile in every instance in which it has been applied—of restrictive legislation.

That the attempt to curb alien immigration by exclusion and restriction at the ports, is to attempt an impossible task, especially in a country situated as is England, we have shown times out of number. From this point of view, the Aliens Act has been an entire sham and an utter failure. It has, of course, been, moreover, an instrument of great cruelty, hardship, and irritating differentiation. If this country feels that alien immigration of Russian Jews is undesirable, it must, to use an expression that was employed in Parliament many years ago upon this question, "turn off the tap." In other words, so long as Russia pursues a policy, the confessed object of which is that a third of its six million Jews shall go over to Christianity, a third die of starvation, and a third emigrate, so long, whatever device for restricting them may be put into force on their arrival, there is bound to be a migration of Russian Jews to countries like England and America. And so long as this, like other countries, regards as sacrosanct the principle that any wrong or injustice or villainy that is enacted within any country is no concern of any other country, it must not complain, if, as a result of the internal mal-administration of Russia, to use a mild term, some inconvenience and some suffering is occasioned to innocent people by those who fly from the intolerable conditions of their places of origin.

Bethnal Green: An Admirable Rebuke.

A WORD of appreciation is due to the Great Eastern Dairy Co., for the dignified manner in which it has refused to take up the milk contract that the Bethnal Green Guardians recently conceded it after a first refusal on the ground of race or religion. The proprietor of the firm (Mr. S. M. DUBOWSKI) reminds the Guardians of the "disgraceful and bigoted method" in which his tender was originally dealt with, and informs them that the Guardians "having imported into this discussion the question of religion," he feels that he would be discrediting his firm and his own integrity, if he allowed this "very grave matter" to pass as though nothing had happened. This is excellently said: and we do not envy the feelings of the better men on the Bethnal Green Board when they read this richly-merited rebuke. It is satisfactory to see that the folly of these Guardians has not been imitated elsewhere—a fact which indicates that racial or religious bigotry in this country is confined within very narrow limits—so far, at all events, as municipal bodies go. For the rest, Mr. DUBOWSKI'S action will teach the valuable lesson that there are two things which Jews—keen business men though they be—hold above mercantile gain—racial honour and personal self-respect. The contrast thus exhibited with the prime movers in the recent incident may well be left to the public judgment.

The "Yom Kippur Jew."

THE synagogues, as usual, were filled to overflowing on Atonement Day. A considerable proportion of the worshippers was supplied by that rare attendant at Synagogue who has come to be nicknamed reproachfully the "Yom Kippur Jew." Last week our contributor "Mentor" had something to say about that elusive personality, and the communal attitude towards him. He showed very truly that it is not fair to assume that the Yom Kippur Jew is necessarily a semi-renegade. Public worship is not, as he puts it, an essential of Judaism, and there are very good Jews who may rarely be seen at synagogue. But even if we assume, as we no doubt should, that synagogue attendance is a right and proper thing, there is still little wisdom in sneering at the "Yom Kippur Jew." The annual visit to the synagogue is surely better than no visit at all; and equally is it better that on one day of the year, at least, the synagogue should be crowded than that the prayers should on every day be chanted to the bare benches. This harking back to the synagogue on Yom Kippur is a source of satisfaction, because it testifies to the intensity of the attachment which binds even otherwise indifferent Jews to their creed. The satisfaction thus experienced should be measured by the concern which would be felt if the "Yom Kippur Jew" ceased to attend, and the synagogues were empty on the sacred day.

Nevertheless, we do not deny that the contrast between the attendances on Yom Kippur and during the rest of the year should give rise to thought and effort. We welcome the annual return to the synagogue, because it is a good thing that, if only once a year, the Jew should be brought within its orbit. But we are far from saying that this one day of worship fulfils our highest ideals. It is for the community—Ministers and laymen alike—to take whatever steps may be possible to make the so-called Yom Kippur Jew a more frequent worshipper. For years the practice has been to heed his presence a little on Atonement Day, and to forget him altogether when the Fast is over. To this a correspondent in another column calls pointed attention. That practice should, and we hope will, give way to a more earnest attempt to deal with an admittedly difficult question. But in any case the warning of "Mentor" deserves to be taken to heart. It is, as he says, sheer viciousness to warn off by obloquy just those whose ties to Judaism are slender. We should rather be extra careful to strengthen them in their faith and draw them nearer to the community.

The Sick Room Helps.

THE latest addition to our institutions—the new Nurses' Home and Maternity Wards established by the Sick Room Helps Society—forms a useful link in our ever-growing charitable organisation. The Society has done excellent work among the poor of East London, and the maternity assistance which it has rendered has been of particular service. A great deal of the superior health conditions among our poor, upon which we are accustomed, with reason, to pride ourselves, is undoubtedly due to its operations—operations, let us not forget, which are often conducted on a provident system that refrains from pauperising those with whom they are concerned. The new Maternity Home will still further facilitate the Society's work, and, if we may say so without introducing a jarring note, will make a very nice beginning with a project which, many Jews have at heart—a Jewish hospital. Still, however that be, we trust that the appeal which LADY DESART made on behalf of the Society, and which LADY SAMUEL and Mrs. ADLER re-iterate in this week's issue, will be responded to with alacrity. Her ladyship asked for a modest additional £300 a year, and a little sum of £150 to pay for a site which is to be laid out as a garden. These are very small matters for our Community; and if there is any other reason why the money should be subscribed without delay it can be as a token of admiration for the activity of that most excellent lady and indefatigable worker—Mrs. MODEL—to whose "dogged perseverance"—to use Mrs. BISCHOFFSHEIM'S phrase—the Home is so largely due.

Neglected Tombstones.

AN article of exceptional interest recently appeared in these columns calling attention to a remarkable instance of neglected tombstones. In our issue of the 15th ult., the Rev. ISIDORE HARRIS described the old Portuguese cemetery at Middelburg, with its flat tombstones entirely overgrown with matted grass. Only one stone is raised above the ground and it proves to be the monument of "Doctor" SAMUEL, the son of MENASSEH BEN ISRAEL, who died in London on a mission with his father to England to procure from OLIVER CROMWELL permission for the Jews to return to England. Even this monument is in so dilapidated a condition that the lettering on it can only be deciphered with difficulty. Mr. HARRIS pleads for its restoration. At the same time he would like to see the entire ground set in order, and its inscriptions reproduced for the benefit of students of Jewish history. Two of them which he has unearthed are shown to belong to the famous ABARBANEL family, many of whose branches spread themselves over Holland in the 16th and 17th centuries. It is a fact to which the late CHIEF RABBI called attention seventeen years ago, that no memorial has ever been raised by English Jews to the great Dutch divine who may be claimed as the virtual founder of the London Jewish community. An opportunity now presents itself of repairing the tomb of his son SAMUEL, his coadjutor in the undertaking which has covered his name with imperishable glory. It is true that the work of such men is their most enduring memorial. Their bones may be hidden away in forgotten places, but the influence of their lives survives every effort of the engraver's art to perpetuate their memory. This, however, does not relieve us, their beneficiaries, of the obligation of manifesting our gratitude to them in some tangible shape, and in the way that most obviously commends itself in the present instance.

The setting of SAMUEL'S tombstone in order is the first thing to to be taken in hand. That is a matter which admits of no delay. Judging from the interest manifested by the various correspondents who have addressed us, the small outlay it would involve may be said to be almost guaranteed. If, however, as we hope, the larger sum, suggested by Mr. DAVIS, of Middelburg, can be collected, it would be possible to carry out the restoration of the entire burial-ground. But there is a further suggestion, emanating from Mr. DE VILLIERS, which we think should be included in the scheme. The tombstone of MENASSEH BEN ISRAEL himself, who is buried at Oudekerk, requires to be preserved for future generations by a covering of sound marble. These two graves must certainly be regarded as objects in which English Jews have an immediate interest. To neglect them would argue a want of regard for our past that would cover our community with reproach. Those who cherish the memory of MENASSEH BEN ISRAEL and his son in grateful appreciation, now have an opportunity of giving practical expression to their sentiments.

THE OFFICES OF THE CHIEF RABBI.—Upon enquiry we have been assured that the removal of the offices of the Chief Rabbi to the East End is a temporary expedient necessitated by present exigencies, and that it is not in the least contemplated that the Rabbinate shall be permanently housed at the Beth Hamedrash or in that neighbourhood.

WE UNDERSTAND that directly after the Holy days, the Rev. Dr. Abrahams, of Melbourne, will leave Australia on a visit to this country.

JEWISH BOARD OF GUARDIANS.—The Girls' Apprenticeship Committee is meeting at the Victoria Club, Fordham Street, Commercial Road, during the alterations which are taking place at the Butler Street Girls' Club.

CITY AND SPITALFIELDS MARKET.—The Stepney Borough Council has resolved to take the necessary steps to promote a Bill in Parliament requiring the Corporation of the City of London to carry out the obligations in regard to street improvements and other matters devolving upon them pursuant to the Act of Parliament obtained by the Corporation in 1902, in reference to Spitalfields Market.

IN THE
Communal Armchair.

THE CHIEF RABBINATE.
INSULAR PREJUDICE.
By MENTOR.

SOME years before his death I became acquainted with the engineer of the great Nile barrage. Sir Benjamin Baker was what is popularly termed a self-made man. He started life with no pecuniary send-off. His sole asset was his own innate ability. In many respects he will probably be reckoned in history as the greatest engineer of the latter half of the nineteenth century. I asked him once to what he attributed his phenomenal success. He thought for a moment and then, speaking with a curious staccato deliberateness which was characteristic of him, he said: "I have always recognised the weakness in men and things—myself and my work included." And, if we come to think over it, it is the weakness of things and the weakness of men to which it is most necessary to have regard—the strength of men and things proclaims itself and is rapidly impressed upon us. Few men but know their own strength—most over-rate it. Not many know their own weakness and fewer recognise it. When we appreciate our weaknesses, they almost always, for practical purposes, cease to be weaknesses. They are either guarded against or provided for. In any case, as Baker declared, the first important thing is to recognise weakness in men and things.

• • •

The Anglo-Jewish community is a self-made community. In its component parts it started life with no pecuniary send-off. In this it bears likeness to the Nile engineer. Unlike him, it, however, shows itself woefully incapable of recognising the weakness of men and things. It appreciates strength, it sometimes over-rates it. That is why it relies so implicitly for everything upon just a few men amongst us. If it recognised the weakness of men and things, it would not leave important concerns vital to its best interests to chance and the direction of a few strong men in our midst. This over-appreciation of strength, this lack of recognition of weakness, dictates our average policy upon all communal questions. Most communal questions do not much matter, a few matter very much.

• • •

One question that comes under the latter category is a question that the community will, within a few short weeks, have to face in earnest. The question of the Chief Rabbinate is vital to the future of Anglo-Jewry, it is urgent in the present. When the late Chief Rabbi passed away, it was found that he left one word, one message for the community he loved so well. "Fill the place which my death has rendered vacant without delay," was his wish, which ought to be to us a command. I believe it is. I believe the desire to carry out his behest is, to all intents and purposes, universal, and that, although considerable changes will be made in the office as we knew it in Hermann Adler's time, the community is almost at one in agreeing that a Chief Rabbi shall be appointed. To that we know the leaders of the community are bending their attention. In such a matter it were vain and foolish to be hasty and exiguous. Time must be had for thought: for consideration, for examination, for sifting and for winnowing of all suggestions and all propositions. But the community should do some thinking too, and it may be useful just to glance at some of the weaknesses of the position. If we come to recognise the weaknesses and appreciate them, they may cease to be weaknesses, for they may be guarded against and provided for.

• • •

An altogether laudable desire is general that the successor to Dr. Adler shall be a man who, if not English-born, shall have been identified by training and work with Anglo-Jewry. What prompts such a desire is too obvious to need comment or exposition. If Simeon Singer had been alive to-day he would have been acclaimed Chief before being submitted to formal vote. Everybody is saying so, but it helps not an iota, for it is an "if," and an "if," moreover, unfortunately, impossible. Indeed, a weakness of the situation just now is a large indulgence in "ifs." The number of "ifs" that are flying about in regard to the Chief Rabbinate is appalling. If this man were only a Rabbi. . . . .! If the other man were only younger. . . . .! If so and so were only older. . . . .! If what's his name were quite different. . . . .! These "ifs" help us not at all. They are a weakness—let us discard them.

• • •

But it was in deference to this general wish that he who is to be Chief Rabbi shall be one who, by his work, has identified himself with Anglo-Jewry, that while Dr. Adler was still with us I suggested that the Haham should become delegate Chief. The swiftness with which Dr. Adler's demise followed allowed no time for the proposal even to be taken into consideration, and it is clear that, for one thing,—and there is no need to go any further—Dr. Gaster's health renders it out of the question that he could take upon himself the very onerous duties of the Chief Rabbinate. So, without indulging in "ifs," we must definitely turn our eyes from that quarter in considering the future Chief Rabbi. And, equally, without entering, for very obvious reasons, into any details, with Dr. Gaster left out of the picture, we must make up our minds that no-one qualified as Rabbi at present working in Anglo-Jewry can be looked upon as one fitted to take the position which, alas! stands vacant. To that extent I fancy we have come to recognise our weakness.

• • •

If not in the United Kingdom is to be found Dr. Adler's successor, then, perforce we must look abroad. Quite naturally our minds are turned to those Empire-children that have proceeded from the loins of this great country, and we search the colonies. But here we are liable to fall victims to a weakness we ought to recognise if we imagine that a man drawn from the colonies must necessarily be given a "long preference" merely because he has been working in an English colony. The essential advantage of endeavouring to fill the vacant office with one conversant with Anglo-Jewry fails as soon as we are forced to go outside the four corners of the United Kingdom. A Rabbi in the colonies would come to London as strange to the Chief Rabbinate, as far as conversance with Anglo-Jewry is concerned, as would a Rabbi from anywhere else the world over. An American, an Australian, a South African Rabbi would have to learn Anglo-Jewry equally with a Rabbi from the Continent. And, although assuming there were one in America, Australia or South Africa equal in influence and attainments and qualifications to any Continental Rabbi we should, of course, be disposed to give him preference, it would be singularly unwise to deem the mere fact of a Rabbi having worked in an English colony as forming any special ground for such preference. For becoming successor to Dr. Adler, there is no one in any of our colonies who is comparable with men who could be made available on the Continent. The colonies could provide at most one or two men of mediocre attainments as Rabbis and of poor Rabbinic influence outside their own localities. The Continent is rich with men of commanding ability and abundant promise. Yet there is a strong sentiment—so strong as to have become ridiculous—averse to seeking the new Chief Rabbi on the Continent, and all sorts of ingenious shifts and devices are being formulated to obviate such a course.

• • •

There are two points, however, that it were weakness to lose sight of in this matter. The United Synagogue takes upon itself the financial burden of the Rabbinate, and has an indubitable right, since it pays the piper, to choose the tune. But what the United Synagogue requires is not a Rabbi of the United Synagogue. It is looking for a Chief Rabbi of the United Congregations of the British Empire. That involves its choosing a man who shall be acceptable not alone to itself as a body but to congregations far beyond its influence or control. The provinces and the colonies must be satisfied, as must the Federation of Synagogues and the synagogues unattached to any allying organisation. So that the United Synagogue's choice cannot be limited to merely its own wishes and aspirations. If it is, it will find itself with a Rabbi of the United Synagogue and not a Chief Rabbi of the Congregations of the British Empire. That is one point.

• • •

And the next point is that the man chosen must be recognised throughout Jewry the world over as fitting by attainments and influence to be Chief Rabbi. If he possess not, inherently, this essential quality he will not become fitted by the mere fact of being elected. If a mediocre Rabbi were selected he would be ignored by the rest or Jewry, whatever we might do here in England. He might be Chief Rabbi in name. In fact, he would be nothing of the sort. His title would be a hollow-sounding sham and a galling mockery.

• • •

With conditions as they are let us recognise our weakness, and, putting impracticable and unpractical "ifs" on one side, see that it is to the Continent we must turn to find a fitting successor to Dr. Adler. Once doing this many names come to mind of those who could worthily fill the place of the man we all mourn. There is Rabbi Israel Lévi of Paris, Chief Rabbi Lewenstein of Copenhagen—proficient, I am told, in the English language—Dr. Bacher, delegate Chief Rabbi of Vienna, a ripe scholar, a splendid organiser, a forceful preacher, one whom the venerable Dr. Güdemann has more than once hailed as "my master," there is Chief Rabbi Margulies of Florence, and Rabbi Dr. Nobel of Frankfort. These are but a few names from a catalogue that could be extended, any one of whom would respond amply to the ideal Dr. Adler placed before us. "My successor," declared our late revered Chief, "must be a strong personality, strong in piety and learning, one who will be equally acceptable to the East and the West, the native and the immigrant." "*Strong personality, strong in piety and learning*"—these words cannot apply to a

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respectable mediocrity and assuredly not to some person whose main qualification will be his election to the sacred office.

• • • •

King Solomon of old was in more senses than one proverbially wise. He recognised weakness. When he sought for an architect for the Temple and found none fitting at home, he did not disdain the services of Hiram, King of Tyre. Neither, by-the-bye, did he ignore the charms of the Queen of Sheba merely because she was a foreigner. Insular prejudice, admirable under control, when allowed to become an obsession is a terrible weakness—to be guarded against and shunned. In Jews to whom כל ישראל אחים—all Jews are brethren—it is a ludicrous absurdity, laughable if it be not contemptible.

• • • •

Seeing that the Anglo-Jewish Community is some three-fourths foreign-born and, as to some five-sixths of the rest, is the result in the first generation of alien immigration, our writhing, by reason of our insular prejudice, at the prospect of having to obtain our Chief Rabbi from abroad, is both laughable and contemptible.

MENTOR.

THE CHIEF RABBINATE:
A Warning and a Counsel.

The writer of the following lines—the Rev. Dr. H. Pereira Mendes—has, as he himself claims, peculiar right to a voice in a matter so vital to the Anglo-Jewish community as the Chief Rabbinate. In 1806 his great-grandfather, the Rev. Dr. R. Meldola became Haham of the Spanish and Portuguese Synagogue. His son, David Meldola, was Dayan. His son-in-law, the Rev. D. A. de Sola, who was Hazan-Minister at Bevis Marks, was known as "the learned Hazan." He contributed to Anglo-Jewish literature an essay on Prayer and the Prayer-Book, on Jewish Music and the Liturgy. He was also translator of both the Ashkenazi and Sephardi rituals. The father of Dr. H. Pereira Mendes—The Rev. Abraham Pereira Mendes—was for some years Headmaster of the Jews' Hospital (Neveh Zedek), and became Minister at Birmingham, where he succeeded the learned Dr. Raphall. A. P. Mendes was a fine preacher, as can be told from a selected volume of sermons published by him. He published also several standard school-books, was the anonymous collaborator with Solomon Sebag of a Hebrew Grammar, and was translator of the ritual, completing, if we are not mistaken, the work of "the learned Hazan," which was cut short by death. The Rev. A. P. Mendes became head of a private Jewish school, which gave more than one distinguished man to the community—Professor Meldola, Sir Rufus Isaacs, Sir Isidore Spielmann, Sir Maurice Levy, M.P., Mr. Joshua M. Levy, and last but not least, his two sons, Dr. Frederick de Sola Mendes and Dr. H. Pereira Mendes himself. Dr. H. P. Mendes was Minister for some years at Manchester and is to-day Minister in New York of the oldest and one of the most influential orthodox congregations in the United States, the "Shearith Israel" (The Remnant of Israel), established in 1680. Dr. Mendes is at present in Europe on extended leave of absence owing to severe illness. We are happy to state that the latest advices give assurances of returning health and strength.—Editor, JEWISH CHRONICLE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I trust a message from me will not be deemed an indelicate intrusion upon the affairs of Anglo-Jewry. As a Jewish Minister, English by birth and education, and one of a family which for four generations, since 1806, has supplied spiritual leaders to the Anglo-Jewish community, permit me, from the experience I have gained in America, to offer a word upon the subject of the Chief Rabbinate—one of the most anxious with which you are confronted. To speak a word at this moment and on this topic I feel to be my birthright.

Calm minds, clear heads, loyal hearts are, and will be needed, in Anglo-Jewry. Fervently I trust that great as may be the apathy in Jewish religious matters displayed by too many, nevertheless the loyal minority, if it be a minority, will prevent Anglo-Jewry following the lead of American Jewry. In America, any Jewish Minister (and often enough the word misleads), any congregation, can set up a standard of conduct, adopt a ritual, discard traditional customs, and even close the synagogue on Sabbath and open it instead on Sunday, and still call itself Jewish. I note that it is becoming a fad to speak of American Judaism as destined to play a great part in shaping English Judaism, and Judaism in general. Unless the earnest younger American Jewish Ministers and laymen assert themselves, American Judaism can only exercise a baleful influence. Some of these younger men are making a manly stand against those through whom the children, grandchildren and great-grandchildren of the first reformers have strayed farther and farther away from Jewish homes, Jewish thought, Jewish Sabbath, Jewish everything, except Jewish charity.

This confusion and religious anarchy could have been largely prevented had American Jewry possessed itself of religious guidance, duly elected a Chief Rabbi who, with his associate Rabbis or Ministers, would have been able to guide and control the congregations of our people by reason of his and their erudition, personality and, above all, God-fearing reverend characters. From following the bad course which America has taken, whereby every man may, and does, become a Rabbi in his own eyes, from my heart of hearts I pray Anglo-Jewry may be saved!

The duties of the Chief Rabbinate have grown with the Empire. But even if half-a-dozen associate or delegate Chief Rabbis were elected it would still be as necessary to have a Chief Rabbi over all. The Chief Rabbi stands as the personification of the idea or ideal. He is the representative of the power or entity itself. He is the "watchman," the inspiration, the guide, the commander-in-chief of the spiritual forces of the whole community. He is the visible, the effective emblem and guarantee of union and unity. He should be made such. He should be recognised as such.

Advanced in years and in weakened health, my earnest hope is to behold at least the beginning of an efficient organisation of modern-day Anglo-Jewry which shall in time show our beloved religion, idealised and spiritualised, transmuted into the lives or conduct of its followers. To effect this is the main function of a Chief Rabbi. Yours obediently,

H. PEREIRA MENDES,

Florence. Minister, Spanish and Portuguese Congregation, New York.

From Abroad and the Colonies.

THE FUTURE POLICY OF THE RUSSIAN PREMIER.

Official Pronouncements.

An Octobrist *Coup-d'Etat.*

[From our Correspondent.]

The future policy of the New Premier continues to be the subject of great speculation, neither the Liberals nor the Nationalists being in a position to ascertain the exact intentions of M. Kokovtzeff. Similar uncertainty exists as regards his future attitude towards Jews. Reference to the Premier's views during the revolutionary era inspires the Jews with hopes for a brighter future. In 1904, M. Kokovtzeff, in defending M. Plehve's scheme of extending the Pale, asked the Cabinet to grant the concession, "which both justice and State expediencies demanded." A year later, when Count Witte spoke of the Jewish problem at a Cabinet Council and advised the postponement of its solution until the assembly of a representative Chamber, M. Kokovtzeff advocated the urgency of the question. "Why is the Jewish problem different to all others," he asked, "and why could the Cabinet impose various restrictions upon Jews without waiting for the Duma? Even if we were not to speak of emancipation, we should revise certain laws directed against their right of domicile and admission to schools." In 1906, he enlarged upon this statement in his scheme submitted to the Cabinet on the invitation of the latter. He then asked his colleagues to believe that two ways only existed for them in dealing with the Jewish problem. It was possible either to grant them concessions whilst retaining their historical status, or to emancipate them. He was in favour of the former course, leaving the latter solution to the Duma. It was therefore impossible for him to recommend the abolition of the Pale, but he regarded as a necessity the annulment of all temporary restrictions against the Jews, the addition of the villages to the Pale, the granting of wider facilities to the families of privileged Jews to reside outside the Pale, the abolition of the three hundred roubles fine (for families of missing Jewish soldiers), as well as the recall of the restrictions in finance and in the purchase of land other than peasants' property. His scheme, with various alterations introduced on the demand of some of his colleagues, was, however, rejected by the Court. This all happened at a time when, according to the testimony of one of the bureaucrats in the semi-official *Rossia*, even M. Stolypin remarked: "The Jews throw bombs, but do you know the condition of the Jews in the Western Provinces? Have you seen their poverty? If I had lived in such circumstances, I wonder whether I should not have become a bomb-thrower." In recent times, his opposition to M. Stolypin's anti Semitic scheme, partly from policy in addition to conviction, is the only act of M. Kokovtzeff favourable to the Jews. He even had the audacity to state to a correspondent some months ago that the "revolutionary Jews" could not expect any concessions, and that our coreligionists really had nothing to complain of. Nevertheless, the *Stolitznaja Molva* reports with confidence that the Premier will abolish some of the anti-Jewish educational restrictions and make provision for their participation in the *Zemstvos*. The semi-official *Rossia* has also appeared with a declaration on the Government policy. According to it, "the Premier will not depart from Stolypin's ideal, which is the source of vitality of Russia. The representative Chambers, which are becoming more Nationalist in their character, will be maintained, as the opponents of those Houses only seek an upheaval, but the late Premier's Nationalism must send deeper roots into the communities and Parliamentary methods must be avoided in Russia." This note, however, is believed to have been dictated not by the new Premier but by M. Stolypin's former assistants, who still control the organ. The *Novoe Vremya* and the Nationalists are making every effort to induce M. Kokovtzeff to continue M. Stolypin's Nationalist policy, irrespective of the financial requirements of the country, and they have already succeeded in gaining the support of the Octobrists.

The Octobrists join the Nationalists.—A Serious Outlook.

What may prove a powerful factor in the revival of M. Stolypin's scheme for the "Russification" of the commerce of the Empire has been effected at the grave of the late Premier. During their presence in Kieff, the Nationalist leaders (headed by M. Balashev) and the Octobrist guiding spirits (headed by M. Rodzianko, the President of the Duma, and by M. Gutchkoff), met and considered the situation created by the assassination. The Octobrists, who since the *Zemstvo* crisis have opposed M. Stolypin's Nationalist policy, agreed to support the Nationalist Party, with the exception of questions affecting the Synod. On the eve of the general election, both parties will form a Nationalist-Constitutionalist Centre, with the object of defending in the Duma the principles of M. Stolypin's Nationalist programme, both in politics and in "finance." The news has created a great sensation, as those parties command an absolute majority in the Duma. In these circumstances, a vigorous attempt will be made to force upon the new Premier M. Stolypin's anti-Semitic scheme, in the name of the nation's representatives, it being calculated that M. Kokovtzeff's desire to avoid conflicts will induce him to yield. With this end in view, the anti-Semites are also agitating in favour of retaining the services of all present Cabinet Ministers, and they have practically secured the appointment of State Secretary Makaroff (a former assistant of M. Stolypin), as Minister of the Interior, although only a few weeks ago a sharp conflict took place between him and the new Premier on matters of first-rate importance. The new situation, created by the Octobrist union with the Nationalists, has given rise to a further storm of criticism against the late M. Stolypin's scheme. M. Feodoroff, a former Minister of Commerce, stated that M. Kokovtzeff could never agree to the scheme in view of Russia's financial position. The *Sibirskaja Zizn*, speaking on behalf of the Siberian peasants, states that the Ministry of Commerce has recognised that even the existing difficulties for Jews in the attendance of fairs ruin the local trade, and result in the inability of the farmers to sell large quantities of their grain. Yet the anti-Semites boast that a scheme of new restrictions is nearly ready for immediate application, and it only awaits a change in the new Premier's attitude towards it.

Leading Deputies on M. Kokovtzeff's Policy.

M. Gutchkoff (Octobrist), says that the new Premier will choose the line of least resistance. M. Balashev (Nationalist), remarks that M. Kokovtzeff's appointment is a leap to the unknown. M. Shulgin (Real Russian), declares that he and his friends will not seek the Premier's friendship. M. Nekrasoff (Progressive), states that the administration of the finances of Russia has converted the Premier, against his will, into a Constitutionalist. M. Roditcheff (Cadet), observes that the Premier has not the acute animosity of the Nationalists. M. Shingarieff (Cadet), sees in M. Kokovtzeff a Conservative, but not a reactionary. M. Kamensky (Chairman of the Octobrist Executive), predicts that the Premier will co-operate with the Duma. M. Alexeyenko (Chairman of the Budget Committee), anticipates that M. Kokovtzeff will pay great attention to the economic development of Russia, and that he will avoid conflicts.

THE ANTI-JEWISH CRUSADE IN RUSSIA.

Monster Petition against the Kieff Jews.

[From our Correspondent.]

A monster petition is being prepared by the Nationalists, requesting the Tsar to exile all Jews from Kieff (the Jewish population there numbers now 40,000 souls). In the holy city alone they hope to obtain 50,000 signatures. The Odessa reactionary organisations have held a joint meeting and decided to invite the Kieff Municipality to approve of the petition. The Ekaterinoslav Nationalists, who have just elected the President of the Duma as their chairman, wired last week to the Tsar asking him "how long will Russia have to bear the yoke of a people hated by the whole world." Telegrams continue to pour into Yalta, the seat of the Court, praying for anti-Jewish legislation and for the maintenance of M. Stolypin's policy. The various anti-Semitic organisations hitherto at loggerheads with one another are rapidly concluding peace (at Odessa this is being effected with the aid of the Prefect), proclaiming a national boycott not only of Jewish merchants, but also of Jewish doctors and lawyers and of theatres kept by our coreligionists. Petitions have also been drawn up against the recently sanctioned Jewish Lads' Brigade, the *Novoe Vremya* continuing to publish insulting letters from army officers against the Jewish hero, M. Tcherkass, who has been decorated. The same organ, together with the *Zemstchina*, has opened a violent campaign against the Zionists, complaining of the Shekel collections and of the influence of the Congress as a political institution. M. Menshikoff states that the exile of the Jews from Central Russia will alone prevent pogroms. Although the *Russkoe Znamya* and the Real Russian leaders feel satisfied with the rôle they were allowed to play at the execution of Bogroff (as officially invited spectators) and call upon their followers to abstain from pogroms, "which affect poor Jews only and afford chances to the rich to increase their wealth," the pogrom agitation in some towns has necessitated strict measures against the Real Russians, numbers of the *Drug* and *Russkaja Retch* having been confiscated in accordance with M. Kokovtzeff's orders against massacres. Great anxiety is caused by the newly-formed Union, known as "Revenge of the Russian People," with the object of assassinating all "enemies" of Russia on terrorist lines.

THE BLOOD LIBEL IN RUSSIA.

Great Real Russian Triumph.

Jew to be Tried for the Murder of Yuschinsky.

[From our Correspondent.]

The Real Russians have scored a signal success. In spite of the establishment of the guilt of the stepfather and his gang of thieves in the murder of Yuschinsky, they succeeded not only in releasing all arrested Russians and in getting rid of all officials who rejected their orders (as previously announced), but also in compelling the authorities to commit for trial the Jew, Mendel Beilis, who will shortly have to answer the charge of killing the lad Yuschinsky, at the District Assizes. It is interesting to note the fact that there exists no evidence against M. Beilis worthy of bringing him before a Court of Justice. The murdered boy is said to have been near the house of M. Beilis on the evening of his disappearance, and the accused is also stated to have been then in possession of such harness tools (employed by M. Beilis in his work) which could inflict the injuries found on Yuschinsky's body. This evidence, too, was mustered by the Real Russians who, as I stated some weeks ago, had employed all the means at their disposal to invent a case against the poor Jew. They are still continuing their efforts to complete the plot against M. Beilis and secure his sentence for murder. More astounding still is the apology offered by persons in touch with the investigators of the case for the decision of the latter to commit M. Beilis for trial. "It was necessary," they stated, "to allay the excitement of the Real Russians, and prove to them that there was no truth in their assertion that Jews are specially favoured by the officials." In their opinion, there is no cause for anxiety, as M. Beilis will no doubt be acquitted. This view, is however, not upheld in Liberal and Jewish circles, where the action of the authorities is gravely commented upon, especially in the face of the efforts of the Rabbis and communities to contradict the blood libel, fears being also expressed of such further concessions to the Real Russians. It is expected that the famous Advocate M. Grusenberg, who has gained experience in the conduct of former blood libel cases will be entrusted with the defence of M. Beilis.

Developments in the Organisation of the New York Kehillah.

[From our Correspondent.]

NEW YORK.

A new and interesting plan pertaining to the work of the Kehillah is that of the formation of a Membership Organisation, which all the Jews of New York are invited to join. The Membership Organisation will be a subsidiary body of the Kehillah, and through it every Jew of New York will be able to become a member of the Kehillah and to assist in the work of the Kehillah by the payment of the nominal sum of one dollar per year.

As is known, the Kehillah is now made up of delegates from nearly seven hundred Jewish organisations. Not all the Jews of New York can be delegates, and in order to increase the support of the Kehillah and to give everybody a chance to participate in its work, a plan has been devised through which every Jew in New York can be a member of the Kehillah. Dues have been fixed at the nominal sum of one dollar per year, and, by the payment of this amount, every Jew in New York will be able to further the work for strengthening Judaism and Jewish interests. Members of the Membership Organisation will also have a voice in the Kehillah, for a certain number of this organisation will be able to elect a delegate to the annual Convention. The exact number of these members that will be able to elect a delegate is yet to be decided upon, and a rule in regard to the representation of the Membership Organisation at the Convention will be embodied in the revised Constitution of the Kehillah.

The formation of the Membership Organisation has been referred by the Executive Committee of the Kehillah to the Advisory Council, and this Council of seventy is now earnestly engaged in the work of enlisting large numbers of Jews in New York as supporters of the Kehillah. A large propaganda for the Membership Organisation is to be carried on by the Advisory Council, and this work was launched at a meeting of the Advisory Council which was held in the Educational Alliance on Thursday evening, September 7th. The Advisory Council has printed receipt books, and these will be distributed by the members of the Advisory Council, and also the delegates to the Kehillah. Every Jew who will become a member at large of the Kehillah, and will pay one dollar for one year's dues, will receive a receipt. This receipt will show that he is a supporter of the Kehillah, and, on presenting it, he will afterwards be able to vote for a delegate to the Kehillah.

Educational and Benevolent Institutions in Alexandria.

[From our Correspondent.]

ALEXANDRIA.

It is a pleasure to be able to report the continued progress of our educational and charitable institutions which are an honour to Alexandrian Jewry. Next to the Communal Schools, which are among the best in the East, comes the International Jewish College, where a large number of students of various denominations are taught French, Italian, Arabic and other subjects. The applications for admission are so numerous that it will soon become necessary to enlarge the building. The distribution of prizes was held on September 17th, in the presence of many notabilities, including the Governor and the Chief Rabbi of Alexandria, and warm congratulations were tendered to the Principal, M. Moscalli, on the successful results obtained. We have, as I have previously mentioned, another school, which was founded by the Menasce family. As the building became too small and was, moreover, rather old, it has been demolished. Fine premises are taking its place, and will be ready for occupation in about six months. There will be room for between 150 and 200 pupils in the new building, which will take the form of a superior School.

I have before me the annual report of the Jewish Benevolent Society, which during the year ended last July expended about 75,000 francs. The objects of the Society are very comprehensive, for a glance at the balance sheet shows that, among other things, it makes regular allowances to poor families, provides midwives for maternity cases, grants dowries to worthy young women, distributes solid and liquid food, pays the travelling expenses of persons who wish to be repatriated, and subventions orphans and the temporary shelter for new arrivals. Since last year a Loan Fund has also been in operation from which advances were made to 150 cases. The Society, which is admirably presided over by M. Jacques Aghion, receives a grant of 15,000 francs from the community and one of 1,250 francs from the Municipality. The exchequer is swelled by collections at Passover and Tabernacles and by donations on occasions of rejoicing and mourning. It is gratifying to note that many of the donors are not Jews.

Some three months ago another benevolent society was formed here under the name of Agudath Achim. It specially aims at helping poor coreligionists who have come here from Russia, Turkey and Palestine, and who have become very numerous.

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The Jews in Cochin.

Reviewing "The Cochin State Manual," which has been issued by the Government Press of that State, and which was written by Mr. A. C. Menon, Superintendent of Census Operations, *The Statesman*, of Calcutta, says:—

The most interesting people in the State are unquestionably the Jews. It is certainly remarkable, as the writer observes, that a Jewish colony should have existed and prospered for nearly two thousand years among a people alien from them both in race and religion. The number of Jews in the State was once very large, but successive censuses have shown them to be declining, and at present there are no more than 1,137 in Cochin. According to their own traditions, the Jews made their way to the Malabar coast after the destruction of the second Temple by the Romans in 70 A.D. It was admitted, at all events, that commerce was carried on by their early traders with Malabar as early as the days of Solomon, and in the time of their dispersion, centuries afterwards, they may have sought a refuge here. The Jews met with a friendly reception from the rulers of the country. Valuable privileges were formally conferred upon them, and it is surmised that in return they came to the financial aid of their benefactors. But with the advent of the Portuguese they fell upon evil days. They were subjected to cruel persecution at the hands of the new-comers, and driven from their ancient settlement at Cranganur. The Dutch and the English who succeeded the Portuguese accorded them a kindly toleration, but the Jewish settlers never regained the position they had lost. The Cochin Jews are divided into two classes, the Black and the White. The latter have preserved both their racial purity and their light complexion to an extent which is described as remarkable, while the former are said to be scarcely distinguishable from their Mohamedan neighbours of local origin. Both classes claim to have been the first to settle in Cochin. The Black Jews account for their dark skins by contending that they have been much longer in the country than their coreligionists. On the other hand, the White Jews declare that they are the only genuine Hebrews in the State, and that the others are the descendants of slaves purchased by them and set free after being converted to Judaism. The great majority of both sections are petty traders. There are a few landowners and cultivators. "The peculiar financial genius of the race is conspicuous by its absence in the latter-day Jews of Cochin."

Jewish Pioneers and the Great Bush Fires of Northern Ontario.

[From our Correspondent.]

MONTREAL.

As I happened to be in Porcupine lately, I was able to meet some of the pioneers of this great gold field, among them several of the Jewish pioneers in this district. When the Porcupine gold district was first opened, in the winter of 1909-10, among the first men to go in were several Jewish prospectors and also two or three Jewish mining engineers who are well-known in the other mining camps of the North country. As the country was opened up all the Jews who had made money in the Cobalt camp proceeded to try their hand in Porcupine, and as a result some of the most important mining claims are held by Jews, and some of the most flourishing stores in the various settlements about Porcupine Lake are run by them. One of the first claims staked in the Night Hawk Lake district was also staked by a Jewish mining engineer, Mr. Ralph Myers, of London, England. The Jacobs, Steindler, Bilsky group of Jewish capitalists, who made millions from the well-known Kerr Lake mine, Cobalt, proceeded to obtain the concession for the development of power on the Mattagami river, for the supply of air and electricity to the new camp, and are at present busily engaged in erecting a plant. The same interests also floated two companies who hold properties, which appear to lie in the main ore belt and will probably develop into valuable properties. At this stage of the proceedings the great bush fires of last summer hit the country, and in a few hours swept away the work of months. The flames absolutely destroyed all the properties, at least the building and plant thereon owned by Jews, and in fighting the fires several Jews lost their lives. The Assayer at the Dome Mine was a Jew who perished in fighting the flames. Several Jewish prospectors in the bush country also lost their lives. At the Apex property, Mr. Nathan Bilsky, who stayed with the fire-fighters till the last minute, was badly scorched; in addition a burning splinter got in his eye and almost blinded him. Several other Jews also put up exceedingly plucky fights against the raging flames. The townships of Pottsville and South Porcu-

pine were completely destroyed, and it became necessary to rush in supplies to the sufferers and also to form Relief Committees. Although heavy sufferers by the fire the various Jewish inhabitants of the destroyed area gave their most strenuous efforts to the distribution of relief and also the finding of the bodies of the victims. Mr. Charles Pierce, of Montreal, was one of the most prominent members of the South Porcupine Relief Commitee. Alderman Jacobson, of Cobalt, though a heavy sufferer by the disaster, was early on the scene, as a member of the Cobalt Relief Committee, and remained on his feet for almost thirty-six hours in distributing food and clothing to the sufferers. Many Jewish merchants lost all they possessed, but are pluckily raising fresh funds, are already rebuilding their premises, and are full of faith in the future of the district. It is a matter for pride to all of Jewish birth to reflect on the splendid way in which our brethren have acted in this catastrophe, wherein they showed themselves to be real men. This conduct has much to do with the respect and esteem in which Jews generally are regarded in this portion of the great Dominion. For, from the very opening up of the country, when Jewish labourers did much of the heavy work on the construction of the railway through the district, to the present day, wherever you find the prospector, farmer, railway man, mining man, or tradesman, there you will find the Jewish citizens among the foremost in their respective callings. The sturdy sunburned prospector is a specimen of the best type of manhood that the British Empire breeds, for many of the Jewish pioneers are born and bred in the Dominion, and are its citizens in its fullest sense.

Municipality Honours the Chief Rabbi of Buda-Pesth.

[From our Correspondent.]

VIENNA.

The municipal representatives of the Seventh District of Buda-Pesth decided, on the motion of Herr Josef Markus, member of the Chamber of Deputies, to send congratulations to Dr. Samuel Kohn, the Chief Rabbi of the Jewish community, on the occasion of his seventieth birthday. A numerous and influential deputation accordingly waited on Dr. Kohn, who, on their behalf, was addressed by Herr Markus. He said that the Chief Rabbi not only thoroughly guarded Jewish interests, but also laboured zealously for the promotion of all common interests and of inter-denominational goodwill. He could, with pride, contemplate his long and beneficent public career, and he fully deserved the esteem and appreciation of the entire population of the Hungarian capital. Dr. Kohn, in returning thanks, said that he regarded the compliment in part as a distinction conferred on a Jewish priest, and as such it was of high significance at the present time.

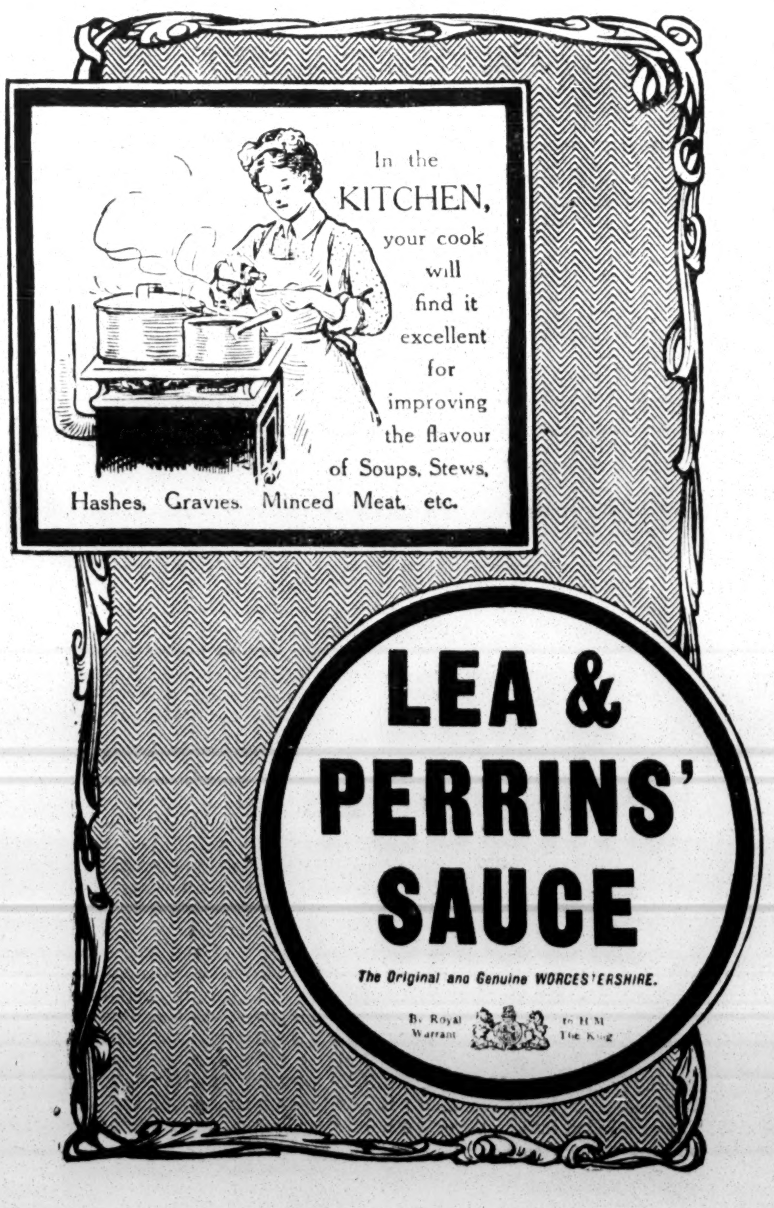
Another New Synagogue in Switzerland.

[From our Correspondent.]

BASLE.

The small Jewish community at Delsberg (Dellemont), a prettily-situated town in French Switzerland, now possesses its own synagogue. This fact is noteworthy as the community consists of only twenty families, who have had the synagogue built at an outlay of 30,000 francs, without seeking extraneous aid. All the members are in good circumstances, though none of them are wealthy. Jews first settled in Delsberg in the year 1834, having come there from Alsace. In 1872, when ten Jewish families resided in the town, they constituted themselves a congregation, elected a Chazan, and hired premises for public worship. Two years ago the congregation decided to erect a synagogue, and it is this structure which was dedicated a few days ago. It is externally of modest appearance, but the small interior is very pleasing.

The Jews live on cordial terms with their neighbours, as is the case throughout French Switzerland, where there are scarcely any traces of anti-Semitism. Accordingly, the Christian population took an extremely cordial interest in the consecration ceremony. The Prefect, the Vice-Prefect, the Mayor, and the members of the Protestant and Roman Catholic Church Councils were among those present. The service was conducted by Chief Cantor Drujan, of Basle, and the dedication sermon was preached, in French, by Rabbi Dr. Cohn, also of Basle. After the sermon the Mayor ascended the Almemar and, in the name of the municipal authorities and the citizens, expressed his satisfaction with the handsome edifice, which was an ornament to the town, and referred to the peaceful relations existing among the followers of the various denominations. The inaugural service made an excellent impression on the Christians who attended it.



The Situation in Kieff.—A Jewish Victim.

[From our Correspondent.]

The Jew Ostrovsky (the assault upon whom I reported last week) has since died of the wounds inflicted upon him by the Real Russians. The latter have also smashed a costly window of a Jewish shop in the Podol district, and the culprits of both outrages go about unpunished. Although most of the arrested Jews have been released (only thirty of them, including Advocate Kalmanovitch, still remain under arrest), and our coreligionists have begun to return to the town, Jewish trade is still at a standstill and the number of bankruptcies is still on the increase. It is rumoured that the Brodsky and Saitzeff families (two of the richest in Kieff) are making definite preparations to leave Russia, having grown tired of the anti-Semitic displays. The decision to reject Jewish donations towards the Stolypin monument is creating strong feeling. The step has been sanctioned by the Governor-General, and of the Reactionaries Prince Mestchersky alone criticises it severely. Last week the local Governor also ordered the newspapers to refer to Bogroff not as Dimitri, but as Mordko, the Jewish equivalent. Crown Rabbi Aleshkovsky (of Kieff) denies the much discussed and carefully spread report of the *Novoe Vremya*, giving details of an interview between him and Bogroff. No Jewish Rabbi had any conversations with the assassin, and consequently no messages were sent by the latter to the Jewish people.

Military Honours for American Jews.

[From our Correspondent.]

NEW YORK.

Private Frank Bloom, of Leavenworth, Texas, Battery F., Third Field Artillery, has passed his final examination and is now to be a Lieutenant. Bloom is the young man whose application for preliminary examination for commission as Second Lieutenant in the army was disapproved by Col. Joseph Garrard. The latter, it will be remembered, was rebuked by President Taft. Two Presidents have been interested in Bloom's military career. Some years ago, when he desired to enter the Military Academy at West Point, a noted Jewish communal worker of Washington interested himself on Frank Bloom's behalf, and wrote of him to President Roosevelt. He was not sufficiently prepared for West Point and Mr. Roosevelt advised that he should enter as a private. A year ago he took examinations to become a lieutenant but he failed. Later it was shown that this failure was undeserved and that it was caused by the interference of Col. Garrard, who did not want a Jewish lieutenant in his regiment.

Jacob Frank, of Burlington, Vermont, has been appointed Commander of the United States Coast Artillery at Fort McKinley, Portland Harbour, Me. Lieutenant Frank is only twenty-one years old. He graduated with honours from the University of Vermont, and has received the degree of Civil Engineer. It is a great honour that a Jew should be given such a responsible and strategic command as is that of Fort McKinley, one of the most important fortifications north of Fortress Munroe. Frank is a sincere, devout Jew.

The Disastrous Fire at Aidin (Asia Minor).

[From our Correspondent.]

SALONICA.

The details which have reached me of the terrible conflagration at Aidin, which destroyed 600 houses in the Jewish quarter, tend to prove that its spread was the work of criminals who were incited by enemies of the Jews, for it has been found that sacks steeped in petroleum were thrown into the burning houses. A deaf ear was turned to the request of members of the Jewish Community who persistently asked for a supply of water to fight the flames and so save a portion of their quarter. The reservoirs were only empty for the Jewish quarter, but as soon as the fire threatened houses belonging to wealthy Mohammedans water was available in abundance.

The Mayor of New York opens a Yiddish Theatre.

Mr. Gaynor, the Mayor of New York, recently opened a new Yiddish Theatre, which has been named Kessler's Second Avenue Theatre. In the course of a speech delivered on the stage, he said:—

I am exceedingly glad to come over here to the East Side to open this theatre. It is magnificent. It is a great credit to the architect and to the builder, but a greater credit yet to this part of the city and to the genius of the people of this part of the city which creates a demand for a great theatre and a troupe of actors and actresses such as we see here to-night. You people are of a dramatic race. Your whole history is drama and tragedy from the twilight of fable, from the days of Abraham down to this hour. Where equal to what we read in your Torah, which we call the Old Testament in our Bible, is there so much of exalted poetry, of exalted drama, of exalted tragedy? All the literature of the world in these respects and others nowhere approach the books of what we call the Old Testament. And everyone written by one of your race—one of the Jewish race. That is no flattery to tell you that, because the whole world knows it. And I might go much further and say that what we call the New Testament—the second part of our Bible—that every chapter and every line of it also was written by a Jew. So the Christian Bible, the Bible that we all read, Old Testament and New Testament, was all of it written by Jews. And when a Christian picks up his Bible to read it, and has that fact in his mind, how on earth is he going to have any ill will toward the Jews? And yet, after taking all of your Torah and all of the New Testament, written by Jews, I am sorry to say that in some way or another they did turn round and show some ill will toward you, which, however, is happily dying out all over the world, and I shall not make further mention of it. Maybe some of it does survive yet, but God knows I don't know how it does survive or how it ever existed at all. It certainly will not survive much longer even in Russia.

A Cruel Russian Governor.

[From our Correspondent.]

A message from Tomsk states that since the arrival of the new Governor (Gran), the local Jews (and even Christians mistaken for Jews) have been subjected to astounding cruelties and wholesale revisions and expulsions. Nine exiled families (including women and children) were recently compelled to wait for a steamer in the open field in rainy and cold weather for three days.

A Disaster averted on New Year's Day in Galicia.

[From our Correspondent.]

VIENNA.

As elsewhere, the Jews living at Jaroslau performed the rite of *Tashlich* on the first day of Rosh Hashanah, and in order to do so they had to cross a bridge. The pressure on the structure this year was so unusually great that part of the bridge collapsed with the result that about hundred persons were precipitated into the stream which fortunately is not very deep. Eye-witnesses on the banks of the river plunged into the water and succeeded in rescuing all the persons who were in danger of being drowned. Several were, however, more or less seriously injured,

the women especially sustaining severe shocks from which it took them some days to recover. The population of the town is greatly incensed against the authorities who, knowing that the bridge would be used in great numbers by Jews, took no steps either to ensure its safety or to close it to the large groups of pedestrians.

Jews Murdered by Brigands in Turkey.

[From our Correspondent.]

SALONICA.

The band of the notorious bandit, Vehad Bairas, recently captured at Bela, a village near Monastir, a Greek and a Jew. They demanded a ransom of eighty Turkish pounds for the two prisoners. The villagers only succeeded in raising £50, which they sent to Bairas to the mountains, and begged him to be content with this sum and release both captives. He, however, liberated only the old Greek, and kept the Jew as a hostage for the remainder of the ransom, which he stipulated must be paid within six hours. As the money was not forthcoming at the expiration of that period, Zacharia Benjamin, the Jewish captive, was killed on the mountains.

At Bassorah (Turkey in Asia), a band of brigands entered, in broad daylight, the office of a merchant; they ran him through the body with knives and killed another Jew with pistols. They were making off with more than £400 in cash, when their escape was barred by two gendarmes. Both parties fired their pistols, with the result that two of the bandits were killed and a third badly wounded. Another of the gang was arrested unhurt.

Rabbi Margolies in New York.

[From our Correspondent.]

NEW YORK.

After all the discussion as to whether or not Rabbi Wolf Margolies, of Boston, would come to New York, he has definitely done so. A reception was given to him on his arrival last week in the office of the United Jewish Community, a burial society, which has engaged him as Rabbi. The Bostonian Orthodox Jews used every effort to keep Rabbi Margolies with them. It was proposed that he should act as Chief Rabbi of the Orthodox Congregations. It has been said that Rabbi Margolies was being brought to New York so that, if possible, he might be named Chief Rabbi here and appear at the head of a new opposition to the Kehillah. Various Orthodox Rabbis in New York object to the statement that there are no Orthodox Rabbis here willing and capable of serving the community. The present Vaad Herabbonim of the Jewish Community of New York, they say, is orthodox enough and fully authoritative to represent the orthodox people in New York.

Jewish Volunteers for Turkey.

It is reported from Berlin that a group of local Jewish students visited the Turkish Ambassador last Saturday and offered their services as volunteers for the Turkish Army. The local Zionist doctors are also considering the advisibility of organising a Jewish Sanitary Corps for the Turkish Field Forces.

Jewish Fugitives from Persia.

The *Times of India* of Septemper 9th observes:—

A remarkable commentary on the present state of Persia is afforded by an incident which occurred in Bombay at the end of last week. Eighty-five Jewish refugees, men and women, landed here on Saturday from a British India steamer in a state of extreme destitution. They were literally on the verge of starvation. They were taken to the Police Commissioner and of their number five fainted by the way; food was procured for them from charitable Mohammedans and they were lodged in the rest house. There they patiently await their fate which, they hope, will take the form of a passage to Jerusalem, the expense being borne by their coreligionists in Bombay who are now supporting them. The story told by these unfortunate people is that they were obliged to leave Shiraz in consequence of persecution, though the story is not confirmed.

A Cape Town Jewish Orphanage.

It has long been felt that a Jewish Orphanage in Cape Town was a pressing necessity. The Jewish Philanthropic Society in that city has therefore decided to make an immediate and energetic attempt to establish such an institution. To commemorate the life and work of the late Chief Rabbi, it has been decided to call the new institution "The Dr. Adler Jewish Memorial Orphanage." Subscriptions are invited to enable the Orphanage to be opened at an early date.

The annual meeting of Congregation Emanu-El, of Victoria, British Columbia, was held recently. The affairs of the Congregation were found to be in a very prosperous state, many new arrivals having identified themselves with it. The Rev. Dr. E. Friedlander was re-elected Minister for a further term of two years. The following were also elected;—Messrs. H. L. Salmon, President; I. M. Nodek, Vice-President; M. L. Platnauer, Secretary; S. Lancaster, Treasurer; and B. Aaronson, H. Greensfelder, and S. Glusan Trustees.

The annual ball of the Durban Jewish Ladies' Guild was held recently in the Town Hall, and realised a nett profit of £120. The officers responsible for the success of the ball are: Chairman, Mrs. P. Wartski; President, Mrs. P. Wartski; Treasurer, Mrs. I. Kahn; Hon. Secretary, Miss A. Shapiro; and Hon. Secretary Ball Committee, Mr. Selig Morris.

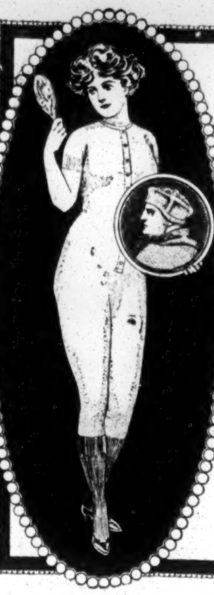
The Maccabæan Circle of Montreal (says our correspondent in that city) are about to present a complete set of the Jewish Encyclopedia to the Redpath Library of McGill University. The gift, which will in all probability be known as the Hyman Memorial Presentation, is to be donated in memory of the late Mr. S. Hyman, a science student, and member of the "Macs." This is the first of a series of donations which the Circle has contemplated; and it hopes that in future years the Circle will be instrumental in enlarging the Jewish Department of the Redpath Library by gifts of books on many interesting phases of Jewish literature.

The death has occurred at Heidelberg of the well-known Moscow communal worker, Advocate V. Harkavi. He was born at Novogrudock in 1844. Firm in his conviction that an understanding between Jews and Russians was possible, he founded, a few years ago, the "Society for spreading correct information about Jews." The deceased took a lively interest in all Jewish schemes. The recent news of the pogrom panic in Kieff is said to have hastened his death. His body was interred at Moscow, Rabbi Maze eulogising the deceased in a speech delivered at the grave. The Cadets placed a wreath on the coffin as a tribute to his activity in the Liberal cause.

Over 500,000 New Year cards were received at the Warsaw General Post Office this year, the number being a record one for thirty years. Five hundred bags of cards were also received from America for distribution all over Russia. Special trains ran from Warsaw on New Year's eve to convey Chassidim to the "Gerer Zadick."

The annual meeting of the Port Elizabeth Jewish Ladies' Association was held recently, Mr. E. H. Cotton, J.P., President of the Congregation, in the Chair. The report and balance-sheet were adopted. Among other items, the report states, "a pleasing function took place on the occasion of the departure of Mrs. H. J. Rogaly, when a presentation was made to her by the Committee, and tributes were passed acknowledging her capable and zealous services, which she had rendered both in the capacity of Honorary Secretary and Chairman for many years." The following were unanimously elected: Mrs. Jacob Phillips, President; Mrs. Walter Isaacs, Vice-President; Mrs. J. Schumacher, Treasurer; Mrs. M. Tyfield, Hon. Secretary; and a Committee.

An association has been formed at Jaffa, under the designation of "The Economic and Commercial Society." This apparently harmless body has no other object in view than the propagation of anti-Semitism, says our correspondent in Salonica. It will not admit Jews, even if born in the country, as members. Its activity has not yet been marked by appreciable results, but this semblance of inactivity ought not to mislead our coreligionists, who should commence to adopt defensive measures.



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On the representation of Rabbi Blum, the Jewish Chaplain for New York, the Commissioner of Police issued instructions that leave of absence should be granted on the two days of the New Year and the Day of Atonement to Jewish policemen who applied for the privilege.

The consecration of the pretty new synagogue at Boulogne-sur-Seine, a suburb of Paris, which has been built through the generosity of Baroness Edmond de Rothschild, took place immediately prior to the New Year festival.

M. Auguste Michel-Lévy, member of the Institute of France (Academy of Sciences), member for many years of the Jewish Consistory of Paris, and Officer of the Legion of Honour, has died in his sixty-eighth year. A famous geologist, he was Inspector-General of Mines and Professor at the College of France, and had completed several important works relating to geological charts. He was a son of the late Dr. Michel-Lévy, the celebrated physician, Director of the Val de Grace Hospital, and Chief Doctor of the Army of the East.

M. Camille Lyon, President of a section of the French Council of State, has been appointed Vice-President of the Council of the State Railways.

M. Geismar, Chief of Squadron of French Artillery, has been promoted to the grade of Lieutenant-Colonel and appointed Chief of the General Staff of the Third Army Corps.

With the view of enabling tradesmen and employés in warehouses and shops to attend synagogue on Friday evening, the Council of the Berlin Jewish Community has decided to hold during the winter, apart from the regular Sabbath eve service, a second service, with sermon, at about half-past eight, when the shops will be closed.

Writing last Friday, our Salonica correspondent states that cholera was still prevalent there, but exclusively among the Jewish population. The reason which finds most favour for this curious state of affairs is the presence, proved by a bacteriological examination, of considerable quantities of cholera bacteria in the water supply of the Jewish quarter.

Mr. Daniel Meyer, a pioneer of San Francisco, has died in that city at the age of eighty-eight. Mr. Meyer was noted for his extensive charitable gifts, bestowed in a most quiet manner. It is said that on the occasion of his golden wedding anniversary he distributed 50,000 dols., one thousand for each year of his married life, simply asking the beneficiaries that no publicity should be given to his gifts.

From a report issued by the Bureau of Education of the Jewish Community of New York, it appears that the total number of pupils in the 580 Sunday synagogues and institutional schools, Talmud Torahs and Chedarim, amount to 41,000, probably not one-fifth of the Jewish children in the city. Over 350,000 dols. is spent each year in teaching these children. The expenditure on the building of eight Talmud Torahs exceeded 200,000 dols.

A magnificent synagogue has been consecrated at Witkowitz (Austria), in the presence of many of the principal public functionaries. The community is largely indebted for its new house of worship to the Town Council and to Baron Rothschild and Ritter von Gutmann, in Vienna.

Privy Judicial Councillor Dr. Wilhelm Freund, who has been elected twenty-five times in succession President of the Town Council of Breslau, celebrated his eightieth birthday yesterday week. He was at one time member of the Imperial Parliament and rendered valuable service on the Judicial Committee. Dr. Freund, on account of his noble character, enjoys the esteem of all the citizens of Breslau.

JEWISH HYGIENE.

INTERESTING EXHIBIT AT DRESDEN.

Perhaps the most interesting, and certainly the most novel, section of the Dresden Hygiene Exhibition, writes a correspondent of the *Standard*, is the Jewish one. Two spacious halls are devoted to the exhibits of the sanitation of Biblical, ancient, and mediæval Jewry. A good part of the Biblical and ancient class is occupied by the exhibition of Torahs, and much attention is paid to a Torah reputed to be about one thousand years of age, and written on red leather. The walls of the section in which are these exhibits are covered with Hebrew and German texts of the hygienic laws promulgated by Moses. The inside of the hall is occupied by a plaster cast of King Solomon's lakes and waterworks, while here are also to be seen fine books and drawings and plans of the water supply of Biblical Jerusalem and of ancient Jewish residences and reliquæ found in excavations. A separate group deals with housing, showing the evolution from tent to houses of mud, and later of stone. Another group deals with the rules to be observed in eating and drinking. The customs at meals are illustrated by plaster models. There are pictures of old ovens, fire-places, grain storehouses, models of flour mills, and the reliquæ of original grain crushing stones.

In the mediæval class the walls are covered with quotations from the Talmud, as the source of sanitary laws. The ritual handling of the dead is represented by plastic models. An important feature of mediæval hygiene of the Jews was the public baths, and to demonstrate these there are bathing and washing requisites, together with a collection of hand-washing basins.

The management of meat is instructively illustrated by a series of pictures showing the processes, beginning with the "koshering." A plaster illustrates Shechita. Jews from every land, prominent in the domain of medical and hygienic sciences, are connected with the modern sections of the exhibition.

Jews and Tripoli.

INTERVIEW FOR THE *JEWISH CHRONICLE* WITH **Dr. M. D. EDER.**

THE War which unhappily has broken out between Italy and Turkey has as its objective, Tripoli. The place presents points of particular interest for Jews, not alone because of the number of our brethren there inhabitant, but because one portion of Tripoli was seriously thought of by a Jewish organisation for the purpose of a Jewish settlement.

Of the expedition despatched to Tripoli and Cyrenaica in 1908 by the Ito for the purpose of investigating the feasibility of establishing a Jewish colony in that part of North Africa, Dr. M. D. Eder, the well known physician, scientist, and hygienist, was a member. It will be recalled that the expedition reported unfavourably owing to the lack of water, but it furnished a great deal of interesting information concerning the country which will stand as a permanent contribution to geographical literature. Dr. Eder was one of the two Jewish members of the party, the other being Dr. Nahoum Slousch. To a representative of the JEWISH CHRONICLE he has given some reminiscences and for the first time has revealed the purport of conversations with high Turkish officials which show that even at that time the Turkish authorities were well aware of Italian designs upon that country.

The Tragedy of Redjeb Pasha.

"When our expedition was planned," Dr. Eder stated, "we became aware of a somewhat acute political situation in regard to Tripoli between Turkey and Italy. For this reason we were very careful not to touch Italian soil *en route* for fear of arousing any suspicion in the minds of the Turks as to our disinterestedness. It was well that we took this precaution, as we found that the high Turkish officials were quite *au fait* with Italian aspirations and they even welcomed our project as a means of counteracting Italian intrigues. The Governor-General of Tripoli at that time was Radjeb Pasha, with whom I had a private interview. He made no secret of his difficulties owing to Italian intrigues, and he promised to give us every help in his power. On our return to Tripoli we learnt that he had 'died suddenly' in Constantinople. He was one of the earliest victims of the Turkish revolution."

Bekir Bey's Sympathy.

Did you converse with any other Turkish officials?

"Yes, I had a talk with Bekir Bey, who was then Governor of one of the Tripolitan provinces. I heard recently that he had been appointed Governor-General, though what his actual position is now it is impossible to say. Bekir Bey said to me that the Turks had never had any difficulty with their Jewish subjects, towards whom they had always been well-disposed. He expressed the view that both had a common enemy in those who sought to take possession of the country. The only salvation for Tripoli, he said, was a Jewish immigration. Otherwise, Tripoli would fall into the hands of Italy. 'What you have to do,' he declared, 'is to convince the Sultan that you will work for our mutual benefit, and will not seek benefits for your aggrandisement at our expense.'"

The Tripolitan Jews.

What is the condition of the Tripolitan Jews?

"There are two classes of Jews in Tripoli, one well-off, the other extremely poor. The former category is represented by the merchants in the ports of Tripoli, Benghazi, and Derna. According to the newspaper reports a large number of both classes have fled, and there has been considerable suffering among the refugees. There is sure to be a good deal of pillaging, and I should not be surprised if the Jewish element suffer very severely while the war lasts. The merchants will be the heaviest sufferers, as they have everything and the others nothing to lose."

Physical Conditions.

Are they of good physique?

"There was a very ancient Jewish settlement in Cyrenaica dating before the Diaspora, and I believe some of their descendants are included among the Jewish population to-day. In Benghazi we saw some very fine types of men, broad-shouldered and magnificently built. The women are for the most part very beautiful and look extremely picturesque in their native costumes. They are very shy and would not allow themselves to be photographed. The poorer Jews do not live under very hygienic conditions. There is a good deal of overcrowding, the rooms (especially the bedchambers) being badly ventilated, and ophthalmia is very rife."

Synagogues and Schools.

Did you visit the synagogues?

"Yes. I saw two or three in Tripoli, and one was in course of erection at Benghazi, but could not be completed owing to lack of funds. I believe the Benghazi Jews had had some trouble with the Moslems, owing to the fact that the synagogue was built higher than the local mosque, which is against Mohammedan *din*. The difficulty was surmounted by taking 'a little bit off the top.' There are one or two schools of the *Alliance Israélite* in Tripoli which I visited. I made some recommendations with a view to dealing with the eye-disease, which I found raging among the pupils, and I learnt afterwards that my suggestions had been adopted."

Italy's Difficulties.

What do you think will be the outcome of the war?

"It is impossible to say. It should be quite easy for Italy to hold the ports, but if she proposes to conquer the interior of the country she will have her hands full. When we were in the country three years ago, every Arab was armed, and supplies of arms and ammunition were being smuggled into the country by Greek gun-runners. The Arabs and Turks are not on the best of terms, but the Arabs would be still less amicably disposed towards the Italians. The two principal tribes are the Tuaregs and the Senoussi. The latter inhabit Cyrenaica. They are a sort of religious brotherhood, and have been trying to induce the Bedouins to lead a more settled life. I have described them as 'the Puritans of the desert,' and like the Puritans of old, they are fond of a fight, and put up a very good one when they do get on the war-path. These people can live on next to nothing, and stand the greatest privations. If there are any water supplies they will know where they are to be found, and the bush provides plenty of 'cover.'"

Dr. Eder indicated that his sympathies were all with the Turks in the present conflict.

A Home for Jews.

Dr. Eder stated that though Cyrenaica was unsuited for an extensive Jewish settlement it was admirably adapted for a small Jewish colony, and he had always held the view that some 20,000 Jews could find an excellent home there.

"The climate," he said, "is admirably suited to Europeans, and the soil is fertile. Wheat, barley, oats, olives, oranges and other kinds of fruit can be grown, and with normal rainfall, extensive areas can be laid under cultivation."

[*An article on "The Jews in Tripoli" appears on page 18.*]

A Sermon for the Week.

[*Specially written for the* JEWISH CHRONICLE.]

SUCCOTH.

"*And thou shalt rejoice in thy festival, thou and thy son and thy daughter and thy man-servant and thy maid-servant, and the Levite and the stranger and the fatherless and the widow that are within thy gates.*" *Deuteronomy xvi., 13.*

The festival which, by the grace of God, we are once more about to solemnise, marks the culmination of the Biblical series of agricultural feasts. It occurs at the conclusion of the agricultural year, in the seventh month, Tishri, which is the Sabbatical or sacred month. It thus serves to bring the festive cycle to a climax of joyous impressiveness. Whereas the Passover inaugurated the commencement of the harvest, and the Feast of Weeks marked a further stage in its progress, Tabernacles celebrated the final in-gathering. It did more than this. It absorbed into itself the significance of the preceding festivals. The celebration of the Feast of Ingathering is the expression of our gratitude to Almighty God not only for the rich plenty of autumn, but likewise for the goodness which has manifested itself throughout the entire harvest, for the proofs of the protecting love which every season in its turn forces on our attention. Even the historical significance of the Passover is reflected in the observance of the approaching festival. Not only do we manifest our thankfulness for nature's beauty by taking the "four species" into the sanctuary, we commemorate at the same time the departure from Egypt, by erecting booths for our actual or symbolical dwelling.

Tabernacles in Ancient Times.

So the feast of סכות was styled by pre-eminence החג "the festival," and was marked in early times by special demonstrations of rejoicing. Its sacrificial ritual was more elaborate than that of any other festival. The Feast of Weeks lasted but a single day. At Passover the pilgrims to Jerusalem were free to return home after the first day. But at Tabernacles they remained throughout the entire seven days; and an eighth day was added on which they met in solemn assembly for the last time before repairing to their homes. The Mishna has preserved interesting particulars concerning the manner of observing the feast during the period of the Second Temple. Their long banishment from the home of their fathers had served to intensify the nation's affection for the soil of Judea, whose famous seven products—wheat, barley, the grape, the olive, the pomegranate, the fig, and the date—came to be regarded as so many special marks of favour with which the Divine hand had clothed the hills and valleys of Palestine. In the course of time the concise injunctions of the Pentateuch were greatly expanded. The religious authorities of the post-exilic age developed the ceremonial of סכות to the highest pitch of national enthusiasm. The pilgrims reached Jerusalem on the day before the feast. Forthwith they set about the erection of booths, with which they lined the streets and in which they took up their temporary residence. At daybreak, on each of the seven days, there took place the ceremony of drawing water from the Pool of Siloam in a golden ewer, and pouring it out before the altar. Tabernacles being the season of the latter rain in Palestine, it is probable that this ceremony was connected with the coming rains for which the worshippers prayed. The picturesque rite is alluded to by the prophet Isaiah in the familiar passage: "And ye shall draw waters in joy from the fountains of salvation." While the drawing of water was being proceeded with, a jubilant multitude repaired to Moza, outside the Holy City, where they gathered the willows for the morning service and the decoration of the altar. During the offering of the sacrifices the Hallel was chanted by the Levites. The Temple service concluded, the pilgrims betook themselves to their booths, and sat down to their festive repast in company with the Levite, the stranger, the fatherless, and the widow. But the national mirth did not reach its climax till night-time, when the Women's Court of the Temple was illuminated with a brilliancy which, in the hyperbolic language of the Mishna, spread its reflection over the entire city. And the national jubilations were organised on a scale of such magnificence as to give rise to the Rabbinical proverb: "He who hath not witnessed the rejoicings of the drawing of water hath not seen rejoicing." (Mishna Succah v. 2.)

Tabernacles in Modern Times.

But what cause for exuberant rejoicing have we, who live in such different times? We are no longer an agricultural people. We have no land of our own, the sight of whose golden grain and purple grape may gladden us with the sense of possession. And it is a hard, practical age in which we live, so unlike the unsophisticated times of which Bible and Talmud tell. Nor does our climate lend itself to such demonstrations of rejoicing as characterise the celebration of autumn in Southern climes, where the grape and the olive flourish, where the kindly smile of nature tends to banish care and anxiety, and the fertility of mother earth sheds a happy contentment among all classes. Is there reason, then, why סכות should still be commemorated as a season of rejoicing? Yes, the elements of a festive happiness are still with us. Given the conditions which ought not to be wanting, even from modern life, the human heart may be made to respond to them as in the days of yore. If the land that once flowed with milk and honey, and which under a wise administration could once again become productive and fruitful as of yore, is no longer our own, such are the facilities of communication in these days that the whole world is practically one land. Not seven products, but seven times seven find their way to us from distant countries, and not as rare luxuries but as articles of ordinary consumption. Therefore it is not the harvest-home of any one country that we celebrate at this season; our thanks are for the fertility of the whole earth. And if the penitential days, just concluded, have struck a note that accentuates the difference between Jewish belief and other creeds, it rejoices us to be able on this occasion to join with the followers of other religions in a general thanksgiving for the harvest. As the Prophet Zachariah suggests in a remarkable passage (xiv., 16), there is nothing specifically Jewish in such a thanksgiving. Tabernacles is a universal festival. The same call to religious devotion that the synagogue proclaims at this season may be heard in every church and chapel which adorns its walls with fruit and grain, and where grateful hearts are uplifted to the Giver of all good, Who, in the language of the 104th Psalm, "Causeth the grass to grow for the cattle and herb for the labour of man, that He may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." And there is no more potent source of happiness than to cherish a grateful disposition, recognising a divine mercy in every event of our lives, and humbly acknowledging God as the architect of our fortunes.

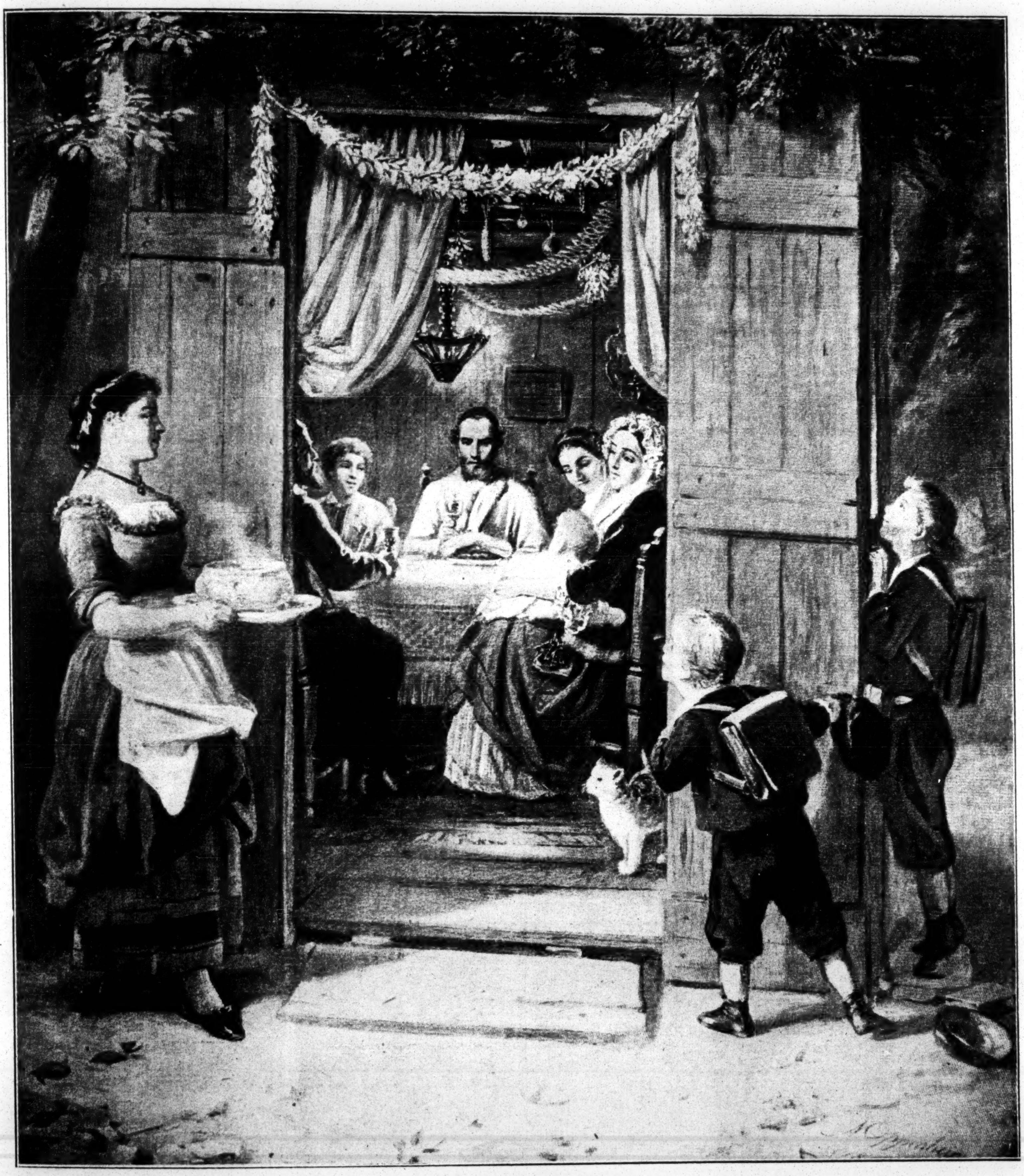
Gratitude to our Heavenly Father is the essence of our סכות celebration; this sentiment it is that strikes the keynote of our festive rejoicings.

Social Joys of Succoth.

The Social Joys of Succoth and other harmonies combine to swell the music of our thanksgiving. "Thou shalt rejoice in thy festival, thou and thy son and thy daughter." Far apart as the members of a family might have lived during the year, they were certain to meet at Jerusalem for the celebration of סכות, when they assembled in the Temple Courts, or sat round the festive board of the Succah in sweet and affectionate intercourse. But the pure delights of family reunion are not restricted to any age or country. The same feeling that contributed to the smiling cheerfulness of the harvest home in ancient Judea may be awakened to-day, wherever human hearts beat in unison and brethren dwell together in amity. It is this holy pleasure of family affection that gives point and significance to the celebration of our festivals. The festivals emphasise the importance of the home in Jewish life—Tabernacles more especially, with its title signifying a purely domestic institution. But our festive happiness is not to be restricted to the family circle. The text continues: "and thy man-servant and thy maid-servant, and the Levite and the stranger and the fatherless and the widow that are within thy gates." There is no more striking feature of the Mosaic law than its consideration for the indigent. So, in bidding us rejoice in our festival our Lawgiver takes care to recommend the surest means by which a state of joy can be produced—the diffusion of happiness among others. It is a gracious law of Providence that makes every bestowal of happiness reflect itself on him who bestows it. Hence we are to manifest our gratitude to Heaven in a very practical way, by sharing His gifts with those who have them not. We are to rejoice in our homes by helping to irradiate some humble home with festive brightness. And it is not only by *giving* that we may cause others to rejoice with us. The pleasure we may confer by a genial manner, a friendly word, a benevolent look, is also very real. Sometimes we may even show kindness by *taking* from others. This, too, may be giving, in a sense—the giving of ourselves.

The Joy of Divine Communion.

To these sources of festive happiness suggested in the text, another may be added. Tabernacles follows closely on the Day of Atonement. The weird strains of the *Neilah* confession have scarcely died away when the synagogue resounds with the jubilant thanksgivings of סכות. This juxtaposition of two such dissimilar ceremonials may strike some minds as incongruous. But beneath the apparent incongruity may be discovered a certain harmony of purpose. For if the hallowed rites of Kippur have produced their appropriate effect on the worshipper, they will have made him feel at peace with his better self. Happiness in the highest sense will be his, his soul will be attuned to the joyful note of the present festival. With his gratitude for the Divine goodness manifesting itself in the productiveness of nature, there will mingle in the heart of the devout Israelite a gladsome sense of the infinite mercy which has blotted out transgression and restored the penitent soul to the joys of divine communion. And if such thoughts help to give a tinge of solemnity to our autumnal rejoicings, reflected in the cry of הושענה, they may serve to give that background of seriousness to our rejoicings which will save them from degenerating into mere boisterous mirth. Nor is there any reason why these elements of joy which dominate our festival should be restricted to it. Our festivals are designed to teach lessons which are applicable to all times and seasons. The teachings of Tabernacles, if applied to our ordinary life, might make every working-day in the year a constant joy. That life in which a spirit of pious gratitude is conjoined with the cultivation of the domestic affections becomes lustrous throughout with festive beauty. And the relation of benevolent action to personal happiness is obvious. But our chief and highest joy must always flow from the conviction that we are at one with God, trying, in however faltering a way, to lead the higher life which alone gives ultimate satisfaction. May this satisfaction be ours, and may it serve to intensify and elevate the happiness appropriate to the incoming festival!



SUCCOTH *From the Painting by Morritz Oppenheim.*

OBITUARY.

MR. GEORGE SONNENTHAL.

The death of Mr. George Sonnenthal, at the age of 62 years, took place on Tuesday last, at his country residence in Woldingham, Surrey.

Mr. George Sonnenthal was born in Germany and educated at Dresden. Being a volunteer in the Prussian Army in 1869, he was called upon to join his regiment for the Franco-German War. At the Battle of Weissenburg (Worth), he was one of the first and one of the few to get to the top of the Gaisberg in face of the French artillery. For this act of bravery he received the Iron Cross which was handed to him and a few others by the then Crown Prince Frederick William of Prussia—afterwards Emperor Frederick of Germany. He was one of the very few Jews to receive that distinction.

After the war, the deceased came to London, and joined his brother-in-law in a machinery business, of which he subsequently became the sole proprietor. Although unable, by reason of his health during the last few years to come personally to the city, his business became, as a result of his energy and ability, a most important one, his representatives selling the products of his factory in all parts of the world. He was a considerable Government contractor, and a few years ago built works at Coventry, where a large number of men are now employed. In 1910 the business was made into a private company, under the title of the Selson Engineering Company.

In 1882, Mr. Sonnenthal married Miss Alice Weinberg, who survives him. There are four children of the marriage. A brother of the deceased is Mr. Richard Sonnenthal, the respected Chairman of the Building Committee of the United Synagogue. The funeral is to take place at Willesden to-day.

LASSALLE'S SWEETHEART.

TRAGIC ENDING TO A TRAGIC CAREER.

A tragic ending has closed the career of the woman for whom Ferdinand Lassalle laid down his life on the duelling-ground. Helene von Dönniges was the daughter of a Bavarian diplomat. On her mother's side she was of Jewish descent. Indeed, the mother claimed to belong to one of the old and highly cultured Jewish families of Berlin which numbered among its members philosophers and poets such as the Ashers, Mendelsohns, Beers, and even Heinrich Heine. The family was proud in being of the priestly line of *Cohanim*. When only eighteen years old, Helene first met the brilliant Socialist leader. She was one of those women who, without much in the way of actual physical beauty, cast a spell over innumerable members of the opposite sex. She was endowed with masses of Titian-red hair, of which she remained very proud up to the last.

There were not many men who would have hesitated at accepting Lassalle who was then at the height of his fame, as a son-in-law, but the ultra-Tory Bavarian diplomatist was the exception. To admit a Socialist to his family circle, or even to his house was inconceivable to Helene's father, and in this view her mother supported him. Helene was imprisoned in a darkened room, kept on starvation diet, threatened, almost assaulted in order that she might renounce her lover. His letters were kept from her, and others which purported to come from him, discarding her, were read to her. At the same time Lassalle was assiduously assured even from quarters in which he thought he had every reason to have confidence that Helene had lost her affection for him. Once some sort of written renunciation was wrung from the wretched girl, but no proofs, short of a meeting, were capable of satisfying either of the lovers of the termination of their mutual affection.

This persecution of the young girl culminated in her being betrothed to a young Roumanian Prince, Janco von Racowitza. The apostle of Communism formally applied for her hand, but the result was a scene, and the doors of her father's house were closed against him. He then sent a challenge to the bride-groom-elect. The meeting took place in Geneva on August 28th, 1864. Neither party had any desire to harm the other, but unfortunately an accident happened and Lassalle was shot dead. The girl ultimately married the survivor, who, however, died five months later. She then contracted a second union with the actor Siegwart Friedman. This was dissolved at the end of five years. Taking up the stage as a profession, she went to America, where she made the acquaintance of her third husband, Baron Schewitz, whose estates in Russia had been confiscated in consequence of his complicity with the Nihilist movement, and who was then editing a labour paper. They subsequently returned to Europe and settled at Munich, where they devoted themselves to scrap journalism. The Baron died a few days ago, and now his widow has ended a tragic career in a tragedy—by poisoning herself.

It may be mentioned that the love affair of Ferdinand Lassalle and Helene von Dönniges forms the theme of George Meredith's novel, "The Tragic Comedians." It is of interest to observe here what is indeed familiar—Lassalle's loyalty to his ancestral faith. Religiously he had probably little in common with Judaism, but his loyalty to the people from whom he sprang was very strong. In the wonderful scene, more powerful than many in fiction, of the plighting of the troth of the two young lovers, of which Helene gave quite recently an account, the one condition that Lassalle made was that he should not be expected to forswear his people and his faith. He was too loyal to Jewry ever to be an apostate, even in name. A notice of the Memoirs of the unfortunate lady who has just gone to her end appeared in the "Books and Bookmen" column of our issue of July 14th last.

THE LATE MR. SOLOMON D. SCHLOSS.

A correspondent writes:—The late Mr. Solomon D. Schloss, whose obituary appeared in your columns last week, was remarkable for more than mere length of days. He had, and retained to the end of his life, a vigorous intellect and strong character; but his chief distinction was his sympathetic personality, which endeared him alike to old and young, and gave to his conversation a charm which was proof against the disability of failing powers of sight and hearing. He had a great store of reminiscences of persons and events, and, like his brothers, who all predeceased him (each of them by the way having exceeded the three score and ten years' span) he was an ardent Jew and deeply interested in all that concerned the welfare of the Jewish community. Those present at West Ham when he was laid to rest by the side of his wife, who died more than half-a-century ago, thought less of the years which separated them from him and his generation than of the warmth of heart and kindness which drew them so near to him.

THE POPULARITY OF THE ROYAL PALACE HOTEL, Kensington, continues to be well maintained, and among the many patrons staying at this favourite establishment may be mentioned the following: Prince Firouz, Baron Akerhielm, Baron Bernadi, and Marquise de Beaumont. The well-known Empress Rooms adjoining the Hotel form an ideal centre for all social functions, for which purpose special arrangements are made to conform to Jewish ritual requirements.

In the Provinces.

NOTE:—The attention of Provincial correspondents is directed to the fact that insertion of reports cannot be secured unless they reach the office early in the week. Reports of Sunday functions which come to hand later than Tuesday, first post, are liable to be crowded out.

MANCHESTER.

[From our Correspondent.]

Kosher Kitchen. At a recent meeting of the Board of Management of the Royal Infirmary it was stated that a request had been received from the Rev. Dr. Salomon that accommodation might be provided at the Infirmary for the cooking of food for Jewish patients. The Committee resolved that Dr. Salomon should be informed that as in 1905, when the plans for the new Infirmary were under consideration, the Jewish community decided against the provision of accommodation in the Infirmary, the Committee were unable now to depart from the arrangement then arrived at. The arrangement referred to is that undertaken by the Committee of the Kosher Kitchen, who send in the meals for Jewish patients.

Dr. Salomon, in a letter to the *Manchester Guardian*, pointed out that in 1901 a Kosher Kitchen was established for the supply of food to Jewish patients, and financial reasons alone prevented the community from accepting the offer of the Infirmary Board to provide accommodation for a kitchen. The present arrangement of food being sent from the Kosher Kitchen has existed for the past ten years. Last year 1,036 meals were supplied to Jewish patients but no private arrangements are made for meals by the patients or their friends.

Congregation of Spanish and Portuguese Jews. Last Tuesday Mr. Isaac Cansino was presented with a testimonial by this Congregation. The President, Mr. Ezra Altaras, the Vice-President, Mr. Joseph Hamwee, the Treasurer, Mr. Raphael H. Lisbona, and the Hon. Secretary, Mr. Joseph Susman, supported by the Minister, the Rev. J. H. Valentine, all spoke in terms of appreciation of Mr. Cansino's work. Mr. Cansino, in responding, said that it was to him a very great pleasure to have worked for the Congregation in which he had grown, and he hoped to be spared to do further work for it. Thanks were accorded the Chairman on the motion of Mr. R. Barrow Sicree, seconded by Mr. E. A. Aboudi, and supported by Mr. H. Cansino. Presentations, in the form of mantles for the Sepharim, have been made by Mrs. Lisbona and family, in memory of the late Moses Lisbona, and a silver plate for the Sepher by Mr. Solomon A. Seruya, in memory of his late wife, Mrs. Rachel Seruya.

Rydal Mount Synagogue. At a special meeting held on Monday evening, presentations for valuable services rendered to the synagogue were made to Messrs. A. Cohen, R. D. Seligmann, W. Shipper and O. Isaacson. Thanks were accorded Messrs. L. Jacobs, P. Weitzman, A. Weiner and B. Gold for services rendered.

Educational Success. Mr. H. Levi (21), son of Mr. and Mrs. I. Levi, 38, Fenney Street, Higher Broughton, Manchester, has passed the Minor Examination of the Pharmaceutical Society of Great Britain, recently held in London.

Miscellaneous. Mr. Fred Saker (Fred I. Sackier), son of Mr. and Mrs. L. Sackier, of Buxton, and late Musical Director to Mr. F. R. Benson and Mr. Allan Wilkie, is now on tour with "Florodora," and will be at Manchester next week at the King's Theatre, Longsight.

The Local Zionist Movement.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—There was almost pathetic humour in the plaint of Mr. J. I. Loewy, when he declared, at a meeting, recently held at Zion Hall, *a propos* of its future retention, and reported in a subsequent issue of your esteemed journal, that among other reasons responsible for the decadence of Manchester Zionism was the existence of a Ladies Society. If that be true, then the whole movement is threatened with like disaster, since at the last Congress, held in Basle in August, there was held a Conference of Women Zionists, the outcome of which was the formation of a Women's Organisation to propagate the movement more widely among Jewish women all the world over. That this had the sanction of Congress is proved by the fact that it is to be controlled from headquarters. What a pity Mr. Loewy was not present to sound a warning note!

To return to matters local, let us see what is wrong in our city. That Zionism has lost its prestige here is true; and this not suddenly, but gradually. And it is all due to the simple fact that those into whose hands the management was entrusted did not rise to the responsibilites resting upon them, and as a result things assumed a very misshapen form. Instead of recognising their failure and the cause for it, justification has been sought in blaming one another, and saying one cannot work while another holds office.

Did these stalwart sons of Zion realise how much more important were the principles which were unfortunate enough to be represented by them than the persons concerned, the status of Zionism to-day in this country would be higher. I say in this country, because, unfortunately, these unhappy conditions are not confined to Manchester alone, and it is no small cause for regret, that our city, hitherto the stronghold of English Zionism, should provide so deplorable an example. Mr. Loewy claims that Manchester (with its 30,000 Jews) has not room for two Societies, and advocates, instead, a combined Society of men and women. Surely Mr. Loewy has not forgotten the amalgamation he so earnestly helped to effect some nine years ago, and which he did not stay to see work out its own ruin. Mr. Loewy has just returned to find that the

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amalgamation was dissolved some eighteen months, the Hall in a bankrupt state, the Men's Society in a chaotic condition, and our own (Ladies) Society, reasserting its existence, slowly, but I hope, surely. And for this reason we are blamed as the cause of the downfall of the Hall, etc.

To revert for a moment to the time of the amalgamation, I may point out that when we entered into the combine ours was the only society out of the several that joined, that brought any funds which soon served a very useful purpose of a kind I need hardly define. So all was not gold that glittered at that happy period, when Zionism was said to be flourishing. We sank our individuality and became members of the Zionist Association (as it was henceforth to be called), giving up all our income for several years until things became so abnormal that the only resource left was dissolution. After the dissolution, we were told that morally we were responsible for some of the liabilities incurred in the past. We contributed the share apportioned to us, and remained as tenants at the Hall, contributing to its upkeep and sharing alike all expenses for propaganda, etc. We have never worked on other than co-operative lines, having ever in mind the welfare and advancement of the movement. Yet, despite our best efforts, we are not exonerated from blame when any is to be cast about.

Whatever may be said in favour of amalgamation elsewhere, here in Manchester it has failed, and we cannot, therefore, entertain the suggestion to combine again. Had these men been as serious about the principles as about less vital matters, the present state of chaos would be unknown and the obloquy rest on none. Zionism in Manchester has lost its dignity, and it will take much earnest and steady work to regain it. But whatever is the fate of local Zionism, let us not forget that principles outweigh persons, and therefore those of the Jewish National Movement remain unimpaired, despite the conduct of its votaries. Let those of us in this great city of ours, in whom the national consciousness and pride of race are alive, take up the cause so worthy of our best efforts, and, being actuated by the highest ideals Zionism holds forth, eventually bring back the departed glory to this, the former stronghold of English Zionism.

Yours obediently,
HELENE WEISBERG.

LEEDS.

NOTICE.—The BRANCH OFFICE of the "Jewish Chronicle" is at 189, North Street, LEEDS, where the paper is on sale and Advertisements are received. Telephone 264X.

[From our Correspondent.]

Jewish Institute. The syllabus for the winter session of the Jewish Institute is now complete, and a comprehensive list of social and literary events is far in advance of that of any previous year. The opening night is fixed for the 15th inst., when the Chairman, Mr. H. Morris, presides at a conversazione and concert, at which all past lady associate members will be cordially welcomed. The special children's evening given last session by the Misses Morris—the daughters of Mr. and Mrs. H. Morris—proved such an unqualified success that a similar function has been included in this year's syllabus. All the young people will be entertained by the executive of the Institute. An encouraging feature of the forthcoming session is the vastly increased number of literary fixtures. The newly-formed literary section under the guidance of the Hon. Secretary, Mr. S. Abrahams, already shows great promise, and will inaugurate its session next Wednesday with a symposium on "The Place of Literature in Life." Arrangements have been made by the Society to meet at the Institute each Wednesday evening during the session for lectures, papers, and discussions, and it is hoped that the latest addition to the subsidiary societies of the Institute will receive the hearty co-operation of all who are interested in the furtherance of a section of its work which has hitherto been neglected. The Institute's Lecture Course will open on the 22nd inst., when the Rev. M. Abrahams, B.A., will read a paper on "Jewish Satire." During the session, lectures will be given by Mr. Israel Abrahams, M.A., Mr. Percy L. Marks (London), Mr. H. A. Newal (Leeds), and Mr. Reuben Cohen (Stockton). Both the Honorary President, Councillor M. Myers, and the Chairman, Mr. H. Morris, have been unsparing in their efforts to place the Institute once more on a sound financial basis, and, with the co-operation of the Executive, this has now been accomplished. With its steadily growing membership, comprising all sections of the community, the Institute has become more and more the centre of the communal life of Leeds, and as the official headquarters of most of the philanthropic and communal organisations, it is the recognised rendezvous of the community. Already the Executive find a difficulty in comfortably accommodating all within its walls, and it is certain that within the near future the problem of extending the present premises, or acquiring a new building, will have to be faced.

Jewish Naturalisation Society. Mr. Robert Armitage, M.P. for the Central Division of Leeds, attended a special meeting of the Jewish Naturalisation Society, at the Jewish Institute Rooms, last Saturday evening. Mr. Armitage evinced great interest in the proceedings, and attested many of the declarations. On the motion of the Rev. M. Abrahams, B.A. and Mr. A. Feldman, he was cordially thanked for his practical interest in the work of the Society.

Tuberculosis Association; Jewish Branch. The Jewish Branch of the Leeds Tuberculosis Association, of which Dr. S. Jacob, J.P., is Honorary President, is striving to enlist an increased measure of support to meet the growing demands that are being made upon its resources. In furtherance of this object, a concert is being arranged by the Chairman of the Branch, Mr. H. Camrass, and will be held at St. Martin's Institute, Chapeltown Road, the 16th inst. It is sincerely hoped that the community will extend its support and co-operation to so worthy an object.

Jewish Successes at the School of Medicine. At the prize day at the School of Medicine, the following co-religionists were among the prize-winners. Mr. H. Sinson (third son of Rabbi N. Sinson), gained the prize in Senior Anatomy and Certificates in Practical Physiology and Surgery. Mr. H. Sinson was also awarded the Silver Medal for the 2nd M.B.ChB. course during which he gained prizes in Junior Anatomy, Physiology, and Senior Anatomy, and certificates in Practical Physiology and Materia Medica and Pharmacy. Mr. I. B. Sinson (second son of Rabbi N. Sinson), was awarded the Hardwick Prize in Clinical Medicine (value £10). Mr. H. L. Taylor gained a certificate in Senior Anatomy.

Zionism. Mr. W. Sielk, President of the Zionist Association, has presented to it a large book-case. Many valuable books have already been promised by the members.

Miscellaneous. Little Gertie Zachlin, the talented Leeds Jewish child actress, who it will be remembered made a successful début in the Theatre Royal Pantomime, is appearing this week at the Leeds Theatre Royal in Francis Laidlor's new musical production, "The Pride of Byzantia."

LIVERPOOL.

The Rev. S. Friedeberg's Protest against the War. Preaching on the Day of Atonement at the Prince's-road Synagogue, the Rev. S. Friedeberg said:—On this sacred day, which brings to us its message of peace and reconciliation, I wish in the name of a religious, peace-loving community, to enter a solemn protest against the spirit of aggression and the doctrine that brute might is right, which has plunged Southern Europe into a war the consequences of which no one can foresee. In view of the universal condemnation at home and abroad of the action of Italy, and her total disregard of her moral obligations as a civilised nation in precipitating the outbreak, I wish further to express intense regret that the other European Powers did not intervene in the threatened conflict, and finally to utter a fervent prayer that even at this eleventh hour they will use the power they possess to end a war, in its origin so wholly inexcusable, even from the standpoint of international politics.

Cardiff. Mr. Aaron Cohen, son of Mr. Eli Cohen, Woodville Road, has won a University Scholarship in Anatomy and Physiology, of the value of fifty guineas, tenable at St. Mary's Hospital, London, and has been recommended for an award of a scholarship, also of fifty guineas, in the same subjects, at Westminster Hospital.

Carlisle. For the first time, it is believed locally, a Minyan was held in this city on the High Festivals.

Edinburgh. Amongst the successful candidates at the September Medical Preliminary Examination of the University of Edinburgh is the Russian-Jewish student Jossel Riesnik (formerly of Krakinovo), who passed the preliminary examination in English and Hebrew. He finished his studies at the High Commercial School at Kovno, but, owing to the recent educational restrictions imposed upon Jews in Russia, he was unable to enter a university at home, and was therefore forced to emigrate. Hebrew as a classical language has already been taken by Jewish students to qualify in the examinations for the Carnegie Trust, but Mr. Riesnik is believed to be the first Jewish student who took Hebrew instead of Latin in his preliminary examination.

The Rev. J. Teitelman, for nine years Minister of the North Richmond Street Synagogue, has accepted a call from the Central Synagogue, Livingstone Hall. He officiated and preached during the High Festivals.

As the result of sermons delivered at services held in the Zionist Hall, a successful start has been made to establish a modern Beth Sepher Ibri. The school will be opened immediately after the festivals.

Gravesend. At a meeting of the Town Council held on Wednesday week it was resolved to invite the present Mayor (Alderman H. E. Davis) to take office for another year. A deputation was appointed to convey the wish of the Council to his worship. The Mayor received the deputation on Friday morning, and after hearing the views of the Council, he stated he would be pleased to accept the honour. This will be the fifth occasion Alderman Davis will occupy the mayoral chair. His years of office have been notable in particular for the hospitable way in which he has entertained the officers and men of the various British and foreign warships which from time to time have visited the river Thames.

Hull. The Rev. M. Abrahams, B.A., of Leeds, who recently examined the boys department of the Hebrew school, has reported as follows:—

> I found that the discipline was good and the instruction on intelligent lines. Much attention had been paid to reading, and even the youngest children read fluently. A comprehensive syllabus of translation had been taken, including portions of the Prayer Book, and in the highest class the whole book of Genesis. On the whole the pupils acquitted themselves exceedingly well in this subject. They had a very good knowledge of Biblical history, and were fully conversant with the Creeds, the Commandments, the Jewish Calendar, and the principles of religion. They had also been well grounded in the elements of Hebrew grammar. The Post-Barmitzvah classes were able to intone the Haphtorah with accuracy. There can be no doubt that the school is doing splendid work, and that the pupils educated there are being thoroughly equipped with a sound Hebrew training. The Rev. E. Pearlson and his staff are conscientious and zealous in carrying out their duties. Mr. Jacobs, the President, and the Committee have every reason to be satisfied with the results attained.

A copy of the foregoing was sent by the Rev. E. Pearlson to the Rev. A. A. Green, in his capacity of Hon. Secretary of the Provincial Ministers' Fund, who in acknowledging its receipt writes:—"It gives me great pleasure to read so favourable a report by so competent and conscientious an examiner, and the Council of this Fund will be equally gratified when I acquaint them with its contents."

Newcastle-on-Tyne. The syllabus for the ninth session of the Jewish Literary and Social Society has been issued. The inaugural lecture will be delivered, on the 22nd, by Mr. L. Atherley Jones, K.C., M.P.

Continuing her efforts on behalf of Palestinian charities since her return from a visit to the Holy Land, Mrs. Rebecca Byers, of this city, has during the past six months collected and remitted the sum of £10, which she divided between the Diskin-Auerbach Hospital, the Bikur Cholim Hospital and the Palestine Home for Aged Jews.

West Hartlepool. The annual meeting of the West Hartlepool congregation was held in the schoolroom, Synagogue Chambers, Whitly-street, last Sunday morning. Mr. S. Sayefski presided. The Treasurer's statement, which was adopted, showed a satisfactory year's working. Thanks were accorded to the retiring officers. The following were elected: Messrs. A. Barnett, President; S. Franks, Vice-President and Treasurer; Ernest Bloom, Honorary Secretary; M. Lotinga and Levi Barnett, Auditors, and a Committee.

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ASSISTED BY AN EFFICIENT STAFF OF UNIVERSITY GRADUATES AND PUBLIC SCHOOLMEN.

REFERENCES:

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Rev. MORRIS JOSEPH, 11, Gloucester Terrace, W.
Rev. Prebendary WOOD, D.D., M.V.O., late Head Master of Harrow.

D. L. ALEXANDER, Esq., K.C., 20, Old Square, Lincoln's Inn, W.C.
The Right Hon. ARTHUR COHEN, K.C., 5, Paper Buildings, Temple.
ARTHUR E. FRANKLIN, Esq., J.P., 35, Porchester Terrace, W.
Prof. ISRAEL GOLLANCZ, Christ's College, Cambridge.
EDWARD L. MOCATTA, Esq., 93, Westbourne Terrace, W.
CLAUDE G. MONTEFIORE, Esq., 12, Portman Square, W.
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LORD SWAYTHLING, 28, Kensington Court, W.

PROSPECTUS ON APPLICATION.

JEWISH PERVERTS IN GERMANY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In your able review of 5671 there is a passage concerning Germany, which I beg you will allow me to correct. You state: "By way of checking the prevalent tendency among Jews to become baptised the Berlin Orthodox Community started a weekly paper for the sole purpose of pillorying those Jews who desert Judaism for Christianity. Week by week the paper publishes a detailed list of those Jews who have notified their resignation from the various congregations with that object."

It is not the orthodox community, but the Berlin Jewish community, which edits, since the beginning of 1911, the paper you mention, entitled *Gemeindeblatt*. It does not appear weekly, but monthly, and has other tendencies than those you mention.

The Vorstand and Repraesentanten of the Berlin community recognised that through the extreme growth of the community there are now 140,000 Jews in Berlin—some connecting link was needed. The Board has granted a sum of 40,000 marks (£2,000) yearly for this purpose, and the *Gemeindeblatt* endeavours to awaken an interest in the community and in all communal matter.

The paper is sent free of charge to all tax-paying coreligionists in Berlin, and about 30,000 copies are distributed. Every number of the *Gemeindeblatt* contains one or two theological articles from the pen of a Rabbi or savant. Exact reports are given of the meetings of the Repraesentanten, and thus every congregant becomes aware of the resolutions passed at every meeting. There are also reports of the Commission for the Relief of the Poor and of other Commissions. The *Gemeindeblatt* also prints notices referring to sermons in the synagogues, confirmations, weddings and burials.

In its last page may be found a list of those persons who have forsaken Judaism, which is officially reported to the community. This number varies from twenty to twenty-five persons monthly.

It cannot be denied that this announcement has caused the greatest sensation in Berlin, as now full publicity is given to that which was most often done in the greatest secrecy. It is much to be hoped that this announcement will deter many stragglers from taking the final step which totally separates them from the religion of their fathers.

The *Gemeindeblatt* does not wish to usurp the place of the other Jewish organs. This it cannot do, as it only appears monthly, and contains for the most part communal announcements. Unfortunately, the German Jewish Press organs have only a very small circle of readers, and the interest taken in communal matters must be described as rather luke-warm. It only reaches a higher degree every three years, when the Repraesentanten are re-elected.

It is hoped the *Gemeindeblatt* may somewhat counteract this indifference. Although it has only been in existence such a short time, it seems as if it arouses the congregants to take some more interest in communal matters. It is to be desired that the *Gemeindeblatt* will further act as an incentive to greater interest, and that other communities will imitate the example set by the Berlin Jewish Community.

Yours obediently,

Berlin. BENAS LEVY.

CHRISTIAN SERVANTS IN JEWISH FAMILIES.

["Jewish Chronicle" Special.]

The following paragraph appeared in the *Times* of Monday last.

EAST-END GUARDIANS AND THE JEWS.—The St. Georges-in-the-East Board of Guardians have passed a resolution instructing the superintendent of the schools that "no child of the Christian faith is to be sent to service with persons of the Jewish religion." The Rev. A. H. Barlee, who moved the resolution, stated that when a Gentile child had been in service with a Jewish family it was difficult for it afterwards to get into a Christian home. He mentioned that when he approached a Jewish Rabbi on the matter he was told he was exceeding his duty.

Our representative waited upon Mr. Barlee at St. Mary's Clergy House, Cable Street, East, with a view to obtaining some information as to the rev. gentleman's action. Mr. Barlee informed our representative that the paragraph as it appeared was misleading. What happened was that the Schools Committee of the Board had decided, that so far as possible no children should be sent to service in families professing a religion other than the one in which the children had been brought up, and this would refer equally to Jewish children being sent to service in Christian families as to Christian children being sent to Jewish families. When the Committee's resolution was read before the Board, the Rev. A. H. Barlee, as Chairman, explained the circumstances which had given occasion for the action of the Committee, but did not move any resolution, although he desired to be associated with it. In short, the object of the resolution was not in any sense anti-Jewish but purely protective, having regard to the necessity of children sent out to service by the Board being placed in surroundings religiously congenial.

KILBURN AND BRONDESBURY TALMUD TORAH.—On Tuesday evening, at the Classrooms of the Kilburn and Brondesbury Talmud Torah, a presentation was made to Mr. J. Prag, J.P., the President of the institution, by the members of the Committee, on the occasion of his silver wedding. The presentation took the form of a silver Ethrog-box, and was handed to Mr. Prag by the Treasurer, Mr. H. Ziman, on behalf of the Committee. A presentation was also made by Mr. Charles Abrahams, Hon. Superintendent, on behalf of the pupils attending the Classes.

THE JEWS IN TRIPOLI.

Whether, as a consequence of the present struggle, Turkey retains her hold over her North African territory or Italy supplants her there, it is probable that the condition of the 18,860 Jews of the province will remain politically comfortable, although under the more progressive rule of the Christian Power, the economic condition of the Jewish population would be likely to improve. The number 18,860 is taken from the *Jewish Chronicle Year Book*, but is, nevertheless necessarily but a rough estimate, for even if the census arrangements of the Turkish Empire were as well organised as those of this country, the physical difficulties of numbering, with an approximation to accuracy, the nomad tribes of the interior must indeed prove insurmountable. Many of these tribes are Jewish, and it is this section of the Jewish population of the province which is historically and anthropologically the most interesting. The settled Jews of the coast towns are for the most part similar to their more familiar coreligionists settled along the coasts of Algeria and Morocco, although in Tripoli, the true Sephardi, he whose ancestors in person fled from the terrors of the Iberian persecutions, is seldom to be found. As evidence of this, the names of the Jews of Tripoli can be quoted. With the exception of the one family of Silva, hardly a Spanish or Portuguese name is in use. The principal Jewish names of the ports are the indigenous North African ones of Hassan, Arbib, Halegi, Racar, Tayah, etc. The Jews of the interior, of the desert, belong almost to another race. Descended from those who were flourishing in Libya almost at the dawn of secular history, they were driven inland when the coast region was laid waste. For centuries they have lived a life of wandering and warfare, and thus they have become a tribe of Jewish Bedouins, sons of the desert, but descended from Isaac instead of from Ishmael.

The Jews of Tripoli.

In the early history of the Jews of North Africa, Cyrenaica, recently restored to Jewish history by Mr. Zangwill and the Ito, and Tripoli were distinct. The latter, the less important of the two settlements, is traditionally stated to have been settled by Jews from the interior as early as the time of the Fatimite Dynasty of Egypt. This tradition is, however, oppugned by the absence of all reference to Jews in the neighbourhood, by Benjamin of Tudela, who travelled in North Africa as late, relatively, as the twelfth century. An explanation of the avoidance of Tripoli by the refugees from the Peninsula was the fact that the region passed under Spanish rule about the close of the fifteenth century. With Spain, and afterwards with the Knights of St. John, the province remained until 1551, when the Turks obtained possession, and it was not until then that the coast region was opened to Jewish settlers.

Since that date, apart from the ordinary vicissitudes of life in an Oriental state, the Jews of Tripoli have lived, on the whole, a comfortable life. They have suffered at times from war, from epidemic and from cruelties on the part of those in control of the Government, but on the other hand they have had times of rejoicing. Two special Purims have been instituted by the Jews of Tripoli. The one celebrated on the 24th of Tebet commemorates the retreat in consequence of an epidemic of the conquering Bey of Tunis, who threatened the inhabitants with massacre in 1705. The second on the 29th of the same month was instituted in 1794, to commemorate the repulse of the corsair Borghel, who for two years had the city of Tripoli and its inhabitants at his mercy.

And of Cyrenaica.

Professor Slousch, who travelled in the region within recent years, contributed an appendix on Jews and Judaism in ancient Cyrenaica to the Ito report on that territory. Professor Slousch regards Cyrenaica as, with the possible exception of Mesopotamia, the most important in the history of the Diaspora. He goes further and contends that, with the exception of that of Judæa, no Judaism has been so important socially and politically as that of ancient Cyrenaica. Cyrenaica, the Biblical Lybia, was first colonised by Jews or Judeans when the Phoenicians held sway on the northern shores of Africa. Passing under the rule of Egypt, parts of the province were well peopled with Judean captives who helped to swell the already considerable Jewish population settled on the flanks of Egypt. Many of the strategical points were garrisoned by Jews, who loyally supported the interests of Egypt against the Hellenic influences. These Jewish settlements enjoyed a large measure of autonomy, looking towards the Temple of Onias at Heliopolis as their religious centre. These military posts formed a nucleus around which Jewish traders and others settled. At the time of the Greek persecution in Palestine, an emigration set in towards Cyrenaica. By these means the North African province soon became one of the most, if not the most influential centre of the Diaspora. From the point of view of Jewish literature, Cyrenaica also became of importance, so valuable a work as the Second Book of the Maccabees being based entirely on the writings of Jason of Cyrene.

In the first century before the present era, when the Jews formed the majority of the population of the province, they were strong enough to withstand for a while the Roman occupation. Cordial relations were, however, soon established between the newcomers and the Jewish settlers, and the considerable autonomy hitherto enjoyed by the latter was in a great measure retained.

Fire and Sword in Cyrenaica.

When Jerusalem was destroyed by Titus, the High Priest fled to Cyrenaica, the Jewish population of which had already been represented among the defenders of the Holy City. The catastrophe at Jerusalem was not without its echoes in North Africa where intrigues and movements against the Roman rule led to the severe punishment of many of the more prominent Jewish inhabitants. This period marked the end of the golden period of the Jews of Cyrenaica. Anti-Jewish prejudice was arising in Rome, and jealousy of the Jews was spreading among the very considerable Greek population of North Africa. The Jews, having long enjoyed the sweets of absolute freedom and self-government, were naturally little disposed to suffer their privileges to be curtailed without protest and without objection. Smouldering discontent at length burst into flame. The Jews of Palestine, Mesopotamia, Cyprus, Egypt, and Cyrenaica rose almost simultaneously, and 220,000 Greeks are said to have been massacred. A Cyrenaican army marched into Palestine, seized a portion of the land and held it until the suppression of the Bar Cochba revolt. The Romans then, having regained the upper hand in Palestine, turned their attention to North Africa. The Roman legions marched thither, surrounded the Jewish population of Cyrenaica and put them, without distinction of age or sex, to the sword. Only those escaped who had fled southward into the desert, and from these are descended the nomad Jewish tribes who to-day rove the hinterland of Tripoli and whose antiquity is evidenced by their total ignorance of the Talmud. In the general massacre Greeks as well as Jews were annihilated, and from that day the hitherto thickly-populated, busy and wealthy province has, with the exception of a few small towns on the coast, remained a wilderness. The Jews of the Desert spread south, east and west, founded empires, governed rich tracts of territory, and Judaised the natives. Occasionally they reappeared temporarily on the coast, but their home was the Desert and there they still remain.

In this manner was the drama of medieval Jewish history unfolded on the soil which is now the battleground of the followers of Jesus and Mahomet. The

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Jews who are more immediately affected by this struggle are the children of a far later immigration than that of Cyrenaica. They came from the East in the wake of the Moslem Conqueror when, by his valour, he acquired the whole of the northern region of the Continent and in the West as well as in the East he penetrated far within the boundaries of Europe. The province of Tripoli is the last remaining of the dominions of the Osman in the Southern Continents and under the tolerant sway of the Turk the Jewish settlers have prospered so that the greater part of the trade of the country is in their hands.

Jewish Troglodytes.

Much more could be written on the fascinating subject of the Jewish tribes of Turkish Africa, the records of the travels of Professor Slousch and Benjamin II. alone supplying ample material, if only space were available. Merely to give a glimpse of one of the many facets of Jewish life to be seen in this region, the following brief quotation from Dr. Maurice Fishberg's book on the Jews will suffice:—

The most interesting of the North African Jews are the cave dwellers of Tripoli and its adjoining districts of Southern Tunisia. . . . . They live in caverns, built three or four stories underground. . . . . The dwellings are hardly visible to the traveller unless his attention is drawn to the crater-like openings which serve as entrances. On entering, it is found that these caverns run zigzag fashion ten metres in diameter, and about the same depth, until the dwelling rooms are reached. In each cave is found a family consisting of father, mother, sons and daughters, with their spouses, children and grandchildren. Each pair has its den, which is practically devoid of any furniture. The donkeys, fowls, dogs, and other domestic animals are also sheltered there. Wartegg observes that apparently this subterranean existence has no deleterious effects on the health of the Jews, because they appear lively, their faces beaming with large bright eyes. He says that in his opinion these troglodytes are not only Jews by religion, but also by descent.

A. M. H.

An Interview with Dr. M. D. Eder on "Jews and Tripoli" appears on page 11.

Cruelty to Subject Races.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I regret that I was betrayed into the belief that Mr. H. S. L. Polak was unacquainted with things African, but now that I know the opposite to be the case, I regret all the more that so much mature knowledge which has taken so long to acquire, should be so perverted as to give a wholly unreliable version of the true facts. Mr. Polak charges me with inaccuracies and irrelevancies; he denies that he likened the treatment of British Indians in Africa to the treatment of the Jews in Russia, but in the next sentence he entirely spoils his disavowal by stating that "in a certain aspect of that treatment I might have so likened them;" further on he says that his criticism dealt with the "spirit of persecution that underlies them equally with the atrocities in Russia." Still further on he says that he made it his special duty to study this very problem in all its phases and that "the more I see of it the more I realise that the drama of Eastern Europe (presumably Russia) watered down, is being re-enacted before our very eyes there." This being the case what does he mean by saying that "nowhere in my letter did I liken the treatment of British Indians in South Africa to the treatment of the Jews in Russia?" Mr. Polak indulges in so much cheap sentiment of the demagogue kind, that I am sorely tempted to treat his effusions with the respect they merit—but a very grave charge has been made, and those of your readers who have not the opportunity of acquainting themselves with the true facts may be led to the belief that there is some truth in it. Mr. Polak talks of the "wholesale and cruel imprisonment of law-abiding British Indians," of the "numerous deportations of British Indians to India penniless, friendless and homeless for no fault of their own, and the ruin of large numbers of homes by violent activities of the white people." If Mr. Polak had contented himself to employ his diatribes against the general white population of Africa, I should have thought nothing about it, as I hold no brief for them; besides, the British public can stand the test of criticism for its spirit of fair-play even when it is levelled against them by such profound students of social problems as our friend Mr. Polak; but when he goes out of his way to charge those Jews arriving from a country where they suffered "age-long persecution," that no sooner they "set foot upon African soil," where they enjoy complete freedom, than they do not "hesitate to join in the hue and cry against disinherited residents," and they do not scruple to come to the aid of those whose object it is to rob him—the Indian—"of every civil right and to hunt him out of the country," then I take leave to enter a very strong protest.

Briefly the facts are these. It is admitted on all hands, and even the British Indian Association acting on behalf of the Indian residents in Africa openly admitted that in the interest of South Africa generally measures were necessary to restrict immigration of Indians. Now, notwithstanding the measures adopted from time to time, the imported Indian population became even larger. This was effected by various cunning methods of impersonation. Eventually a plan was hit upon which promised effectually to stop impersonation. It was required of every Indian trader for the purpose of identification to affix his finger print to a document before receiving his trading licence. This did not suit our dusky friends—a certain portion of them decided to resist this law and became passive resisters and as they refused to give their finger marks their licences were witheld, they traded without licences for which they were prosecuted and they were invariably punished with a fine which they refused to pay though well able to. In default they were sentenced to short terms of imprisonment—they thus became martyrs after the manner of our suffragettes here. They marched to prison accompanied by processions headed by brass bands, and thereby succeeded in enlisting the sympathies of certain individuals, of whom Mr. Polak seems an honoured representative. This is the sum total of the dreadful persecutions going on in South Africa, and about which Mr. Polak waxed so eloquent. Mr. Polak seems to think that it is a crime for a Jew to attempt to discharge his duties of common citizenship in accordance with his best dictates, and in the interest of the country of his adoption.

Yours obediently,
D. GREENBERG.

13, Highbury Hill, N.

THE BETHNAL GREEN BOARD OF GUARDIANS AND JEWISH CONTRACTORS.

AN INTERESTING SEQUEL.

The definite refusal of the Great Eastern Dairy Company, as expressed in the letter of its proprietor (Mr. S. Meyer Dubowski), which we printed last week, to accept the milk contract for the Bethnal Green Guardians, necessitated the re-opening of the matter by the Board. They asked all the firms who had previously tendered to send in fresh tenders, and also asked several other firms to tender. Yesterday week a special meeting of the Finance Committee of the Board was held, when it was found that only three firms had tendered. One of these firms was the Cambridge Park Dairy Co., who originally tendered at 11⅞d. per gallon, which was accepted, but now asked 1s. 1d. per gallon. As this was the lowest tender the Committee recommended its acceptance. The result will be that the ratepayers of Bethnal Green will have to pay 1½d. a gallon more for their milk, an increase of about £81, than if the tender of the Jewish firm had in the first instance been accepted. The *Bethnal Green News*, commenting on the new situation, says that "the ratepayers will not forget in a hurry the result of their Guardians' 'Jewish-alien boycott' when considering their contracts in future."

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Lyons Silk Gauzes, 3,000 yards of beautiful makes of Fancy Silk Gauzes, Stripes, Borders and Allover designs, suitable for Tunics and Gowns, double-width. Usual Price, 3/11. **Sale Price, 1/11½**

Moire Velour, 6 pieces only, rich quality, double-width Rose, Fawn, Aeroplane Green, and Fraise. Reduced from 4/11. **Sale Price, 1/6½**

75 Pretty **Ninon Robes,** trimmed Satin and Silver Beading, in several evening shades. Actual Value, 59/6. **Sale Price, 39/6**

145 Elegant **Blouse Suits,** in superb quality Satin de Luxe, trimmed Hand-embroidered Motif, Skirt and Bodice Veiled Ninon, in all colours. Actual Value, 5 guineas. **Sale Price, 59/6**

110 **Black Eolienne Robes,** suitable for day wear. **Sale Prices, 39/6 to 69/6**

300 Charming **Blouse Suits,** for evening wear, in Wool-back Satin, Colours: Cream, Sky, Rose, Lilac, Grey, Nil, Turquoise, trimmed Lace and Silver Beading. **Sale Prices, 29/6 to 59/6**

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20 Very Exclusive **French Models,** in Crepe de Chine and Ninon. **Sale Prices, 4½ to 8 guineas.**

50 Very Handsome **Evening Robes,** in superior quality Satin, richly Embroidered, with Overdress of Bordered Ninon. Worth 7 guineas. **Sale Price, 79/6**

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Books and Bookmen

THE AMERICAN JEWISH YEAR BOOK.

In 1899, the Jewish Publication Society of America began to issue a Year Book under the editorship of Dr. Cyrus Adler. This arrangement continued for five years, and then for two years Miss Henrietta Szold was associated with him in the responsbility, which Miss Szold assumed solely for another two years. This brings us to 1908. In that year the Publication Society found that the Year Book entailed too great a charge upon its annual budget, and resolved to relinquish the task.

But in the meantime a new organisation had come into existence: The American Jewish Committee. This body "being persuaded of the importance of the Year Book for the purpose of organising the Jews of America into a whole and of its usefulness to its own organisation," entered into a joint arrangement. The Committee pays, while the Society publishes. Mr. Herbert Friedenwald, the Secretary of the American Jewish Committee, has since 1908 edited the Year Book, but until the present issue he had Miss Szold's co-operation, not in the formal editing but in the practical work of preparation. On this occasion, however, he has been deprived of her services. Everyone who knows what this lady has done for the Jewish cause in the United States will earnestly hope that she will soon be restored to complete health.

This, the thirteenth issue of the Year Book, marks a still further stage in the progress of the book towards perfection. It gives much information on the affairs of American Jewry. As in the past, it gives prominence to practical politics, and does not waste itself on the unimportant. Thus it devotes more than 100 pages to the "Passport Question."

It opens the story with the Russo-American Treaty of 1832, and traces sporadic difficulties experienced by American Jews in obtaining effective passports for use in Russia. But the matter came to a crisis in 1907, when the Secretary of State, Mr. Elihu Root, gave notice that no passports would in future be issued "to Jews who intend going to Russian territory, unless it has assurance that the Russian Government will consent to their admission." Here was clearly a matter for the American Jewish Committee, on whose behalf Messrs. Louis Marshall and Edward Lauterbach entered a spirited protest, and the notice was promptly withdrawn. From that moment began, moreover, the really serious campaign towards the "denunciation" of the Treaty. If Russia is determined to exclude American Jews, then America can have no diplomatic traffic with Russia. In June, 1908, the attitude was confirmed by a resolution of the Republican National Convention, while the Democratic Party took a similar line. The new President, Mr. Taft, initiated negotiations with Russia for a new Treaty, but they were futile. In the meantime, the American Government has entered into an agreement with Russia regarding commercial associations: this was a set back to the Jewish cause. The appointment in June, 1909, of Mr. W. Rockhill as American Ambassador to Russia gave opportunity for further action, and both the President and the Ambassador undertook to "do everything possible to settle this vexatious question." By February, 1910, the Jewish Committee expressed its impatience at the failure of the Ambassador to report any results of his intervention, and moreover it seemed that the Government was inclined to abandon the traditional attitude of the United States. For forty-five years the refusal of passports to Jews was treated by America as a national insult.

But if the Government was dilatory all the more reason to move the country to activity. The end is not yet, but "there is every reason to expect that Mr. Sulzer, who is the Chairman of the Committee of Foreign Affairs, and the other Representatives who have introduced resolutions, together with Senator Culberson, will energetically advocate the proposal to abrogate the Treaty at the Session of Congress which is to convene in December, 1911." If this question is formally settled it must effect for good the position of Jews everywhere. England can hardly be roused to take more energetic action while the present Continental *ententes* are regarded as necessary for national safety. But if American Jews succeed in obtaining Russian passports, it cannot be long before the rest of the world wins similar justice. The American Jewish Committee deserves the thanks, then, of the Jews everywhere. And this Year Book, which gives the whole of the documents on the passport question, must always be of value to the Jewish historian.

THE GOLDSCHMIDT TALMUD.

The new part contains the whole of Tractate Gittin—with Hebrew text, notes, German translation (Leipzig, Otto Harrassowitz). Again I commend this edition to students of the Talmud.

Attention must be drawn to a polemical note on an inserted fly-leaf. In the prospectus of the facsimile edition of the Munich Manuscript of the Talmud, nothing is apparently said of the fact that this MS. has been collated for the Goldschmidt edition. The editor of the latter seems to be justly indignant at this omission.

"STUDIES IN SIDOOR.—(Z. Hodes.)

This book is full of good ideas, somewhat quaintly expressed. But the reader who will excuse the vagaries of style and spelling, will find himself well repaid if he will peruse the book from cover to cover. Rabbi Hodes has read much and has real originality. The book is printed by P. Quinn, and may be had of the author (7, Fairview Street, Belfast) for five shillings.

THE DAUGHTER OF ZION AND ISHTAR.—(Samuel Daiches.)

Dr. Daiches, in the September number of Peiser's *Orientalische Literaturzeitung*, compares the ornaments of the Daughter of Zion (Isaiah iii., 18-23), with those of Ishtar. He shows remarkable analogies between the Assyrian and Judæan terms. The authenticity of the text of Isaiah is strengthened by this discovery. One detail of exegesis is interesting. What are the בתי הנפש alluded to by Isaiah? Are these really "perfume boxes" as most moderns assume? Dr. Daiches thinks that the Assyrian analogue points distinctly to the meaning "breast ornament." Curiously enough, this is the opinion of the Jewish commentators (see Rashi and Kimchi.) The latter writes: "Ornaments suspended by women between their breasts over their heart."

THREE LAPSES.

In this column a cordial welcome has more than once been extended to Mr. Reuben Brainin's new Hebrew weekly Ha-deror (*The Swallow*), and the latest numbers are excellent reading. But the *Swallow* reviewer of the new edition of the Encyclopædia Britannica is guilty of an act of grave injustice. He complains that the controllers of that great work failed to commission a *Jewish* scholar to write the article on the "Talmud." This is a complete error. A famous Jewish Talmudist undertook to write this article, but at the last hour, when the volume containing T was in the press, he suddenly withdrew from his promise. Mr. S. A. Cook therefore wrote the article at very short notice, but those who have read it will not at all regret that the subject was committed to his capable and friendly hands. I should add that some other articles which were originally undertaken by eminent Jewish scholars, had for a similar reason to be written by substitutes.

The *Zionist* continues its vigorous course, and it ought to obtain a wide circle of readers. But one cannot allow such sentences as the following to pass:—

> It is pleasant to hear that our American brethren are playing their part in making Galilee once more a Jewish land, but it is melancholy to be reminded once again how little we in England are doing. Except the gymnasium at Jaffa—the work of one man, Mr. Moser—we Jews in England have done and are doing nothing for colonies or schools.

Yet, England spends thousands a year on one Jewish school, the Evelina, at Jerusalem. Lately, too, ten thousand pounds has been contributed for a new building. This is rather a big "nothing"! Really, the Anglo-Jewish Association is doing "something" for Jerusalem. The writer no doubt meant his remark to apply to Zionists. But there are also Zionists on the Anglo-Jewish Association.

Reviewing Mr. William Stebbing's "Truths and Truisms," the *Contemporary* quotes these lines: "My admonition to them I will sum up in St. Paul's words, 'Be angry and sin not.'" But these words are not originally Paul's. They occur in the fourth Psalm. Paul's meaning in citing the words is not clear, nor, indeed, is their sense in the Psalm quite obvious. The Rabbinic exegesis was very fine. Be angry, rouse yourself against the evil *yezer* (impulse), and you will conquer in the struggle of virtue against sin.

NOTES ON NEW PUBLICATIONS.

Among the books recently published are:—

Edouard Dujardin's "Source of the Christian Tradition: A Critical History of Ancient Judaism," a new and revised edition of a rather absurd exposition of the view that the Hebrew Prophets never existed, translated by Joseph McCabe (Watts, 5s. net).

Walter B. Daddow's "Buried Pictures in our English Version of the Bible" (Stockwell). Chapters on the Biblical metaphors. Readers may be reminded of Mr. C. G. Montefiore's brilliant essay on the subject in the *Jewish Quarterly Review* of 1891, pp. 623 sq.

Lyman Abbot's "America in the Making" (a Yale publication issued in London by Frowde). It opens by quoting a scene from Israel Zangwill's drama, "The Melting Pot"—a play which is destined to have much influence on American ideals.

Cecil Headlam's "Calendar of State Papers," Colonial Series, America and West Indies, 1701. (An entry of March 18th contains a Petition of Isaac Dias, David Namias and Jacob Nunes, "Wardens of Hebrew Nation"—*i.e.*, I take it Parnassim of the Jamaica Congregation—that they are overtaxed for Church and Parish dues. It was ordered that "the Jews pay for 1700 in proportion to the parish dues as they do to the publick tax, which amounts for houses, trade, etc., to £165." Apparently, a fair enough decision.)

Carl Efvergren's "Names of places in a transferred sense in English" (Cambridge, Heffer). The author deals at length (pages 19 onwards), with Hebrew names. Thus: Cave of *Adullam* (used in 1866 by John Bright of seceders from the Liberal party); *Babel*; *Ebenezer* (I. Samuel vii, 12. often used by Methodists as a synonym for chapel); *Jordan*, the river, "is often used symbolically in English, as in Swedish, for *death*"; *Zion*, used of the Church in general; *Canaan*, used figuratively as a land of promise; *Gehenna* (Valley of Hinnom) for Hell, similarly with *Tophet*. More curious is the author's citation of *Galilee* in the sense of a "porch or chapel at the entrance of a church." The explanation given is that Galilee was an outlying portion of the Holy Land. The Oxford Dictionary says the same, but it is not very satisfying.

I. A.

THE JEW IN CURRENT LITERATURE.

PRE-EXPULSION ENGLAND.

Archdeacon Cunningham's scholarly "The Growth of English Industry and Commerce during the Early and Middle Ages" (Cambridge University Press), has now reached a fifth edition, and contains as hitherto much relating to the condition of the Jews in this country during the period which preceded the Expulsion. In fact, two or three not inconsiderable sections of this important work are devoted to pre-expulsion Anglo-Jewry. The Archdeacon very clearly defines the status of the Jews in this country during that period:—

> There was so much common law and so many similar habits of life throughout the whole of Christendom, that the artisan or merchant who was born in a French municipality would soon be able to adapt himself to the ways of English neighbours. But it was not so with the Jews; they were intruders, with no status of their own, but such as was afforded them by the king, who owned them as his chattels. As against the king they had no rights at all, and they could not grant a discharge to their debtors without the consent of royal officers; in so far as they held land, it was simply a pledge which they possessed, not an estate to which they had a full title. They were indirectly the instruments of countless exactions by the kings from their subjects, and shared in the unpopularity of their royal masters. But they were also personally unpopular because they maintained themselves in their isolation, just as the Chinese now do in San Francisco; they were determined not to adopt the industrial and commercial usages of a Christian community.

Dr. Cunningham is somewhat harsh in this last statement. It is true that their energies were concentrated on one or two occupations which they, for the most part, monopolised, as the author is aware, and in these circumstances their trade customs differed from the surrounding community, but Dr. Cunningham must admit that when Christians came to share with them their monopoly of money-

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lending the Christian usurers were no whit more Christian than their Jewish trade rivals. If there were any difference, the Lombards and Cahorsins proved themselves more unconscionable than the Jews. Dr. Cunningham is also very niggardly in admitting the use of the Jewish moneylenders to the body politic. Their purpose was not merely to finance spendthrift barons or to replenish the royal coffers. Apart from the numerous castles which still survive, and the erection of which was only rendered possible by Jewish money, there are a number of abbeys which were also erected by similar means. For instance, no less than sixteen abbeys and cathedrals, including St. Alban's Abbey, Lincoln Minster and Peterborough Cathedral, were erected by means of money lent by Aaron of Lincoln, and at his death the money advanced for these purposes had not been all repaid, and in common with the other debts still outstanding passed to the crown. Dr. Cunningham is also not quite fair when he generalises the occupations of pre-Expulsion Anglo-Jewry as "base and dishonourable callings" and continues, "we cannot but feel that an opinion which has asserted itself in so many lands and so many ages, deserves at all events to be examined before it is contemptuously dismissed as an idle prejudice; and a little reflection on the conduct of the Jew in the East, or in Pagan Rome, will serve to disprove the calumny that the faults of the Jewish race originated wholly in the maltreatment they received at the hands of Christians."

On another page we are told, without the production of any justification for the implied condemnation, that the Jews "had a different ethical code—Talmudic and not Christian—in regard to lawful trading, and they had at all events no readiness to betake themselves to actual labour." Dr. Cunningham brings forward no support for either statement, nor would he be able to prove it in its entirety. When he comes to the Expulsion, Archdeacon Cunningham makes more than is justified of the tradition that the Expulsion of 1290 was by no means complete, and that the final expulsion of the Jews from England should be attributed to the year 1358; and to say "that there is some evidence to show that a considerable section remained behind," is a considerable stretching of the very attenuated shadow of a tradition out of which alone Dr. Cunningham's evidence can be adduced. If the final expulsion did not take place until 1358, what was the purpose of the deputation which came to this country in 1310 to secure the re-admission of the Jews? If Jews were found in England masquerading as Lombards in 1376, that is no reason for believing that these pseudo-Lombards were the descendants of survivors from the Expulsion of almost a century earlier. Far more probable is it that, like Elias Sabot and other stray Jews who are known to have been in the country during the Middle period, they were themselves newcomers from the Continent. Jews who may have escaped the Expulsion were little likely to adopt money-lending as a means of concealment. Dr. Cunningham's work is far to valuable to contain inaccuracies such as these which have been pointed out here, and it would do well to revise the Jewish passages when preparing his sixth edition.

JUDAISM IN ETHIOPIA.

A new suggestion as to the origin of the Falashas and of the Hebraic traits in Ethiopian Christianity is furnished by Dr. A. H. Sayce, in his introduction to Yacoub Pasha Artin's "England in the Sudan" (MacMillan and Co.). He alludes to the possibility of Hebraic elements having been introduced to the country as early as Biblical times when the Kings of Judea sent assistance to the rulers of Ethiopia in their struggles against Egypt. That Judaism existed in Ethiopia long before the introduction of Christianity Prof. Sayce has no doubt.

THE MASSACRE AT YORK.

Mr. T. P. Cooper's valuable volume on "The History of the Castle of York" (Elliot Stock: 12s. 6d. net), contains a passing reference to the terrible tragedy of the year 1190 which stands out so luridly in Anglo-Jewish history. Mr. Cooper, however, finds far more attraction in the other incidents which stud his history, for the massacres of the Jews, it must be admitted, has not received adequate treatment at his hands. A reference in one of the contemporary rolls to the expense to which the King was put in making good the damage which the castle suffered at the time is the peg on which Mr. Cooper hangs a couple of short paragraphs. So restricted is the narrative of these events, that it fails to give a correct impression of what occurred, and the reader unacquainted with Anglo-Jewish history would come away but imperfectly instructed in the position of the Jews of England at the end of the twelfth century. In the light of recent occurrences in South Wales it is interesting to notice how in Anglo-Jewish annals also history repeats itself. In York in 1190, as in Tredegar in 1911, the Jews were attacked because of real or fancied commercial and economic grievances against them on the part of their neighbours. In both cases the government came to their protection and in neither was the government assistance of much avail.

A. M. H.

RECEIVED THIS WEEK.

"WHERE DO WE COME FROM?" Herbert Morse. (Kegan Paul, Trench, Trubner and Co., 7s. 6d. net.)

"PITMAN'S COMMERCIAL ENCYCLOPÆDIA" Part 1. (Sir Isaac Pitman and Sons, 7d. net.)

"THE NINETEENTH CENTURY AND AFTER," October.—(Spottiswoode & Co., 2/6.)

"THE REHEARSAL," Joseph Herbach. (Julius H. Greenstone, 915, North 8th Street, Philadelphia).

"GESTALTEN UND SCHATTEN," Dr. S. Max Melamed, with preface by Israel Zangwill. (Berlin: Verlag Louis Lamm).

The Zadoke Problem.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I have no desire to ask you for space to open a controversy on the above subject, but would you kindly allow me to state that "I. A.'s" brief reference to Dr. Schechter's "Documents of Jewish Sectaries" in his article on "Jewish Literature in 5671," printed in your issue of September 29th, contains a slip on a very vital point of the problem. "I. A." says "that the general consensus of opinion at present is in favour of a pre-Christian date." As a matter of fact, Professor W. Bacher, M. Israel Lévi, and Dr. S. Poznanski declare decisively for a date more or less near the destruction of Jerusalem by Titus in the year 70 of the Christian Era. Dr. Poznanski, indeed, wavers between a period "towards the end or immediately after the destruction of the Second Temple" (*The Jewish Review* for September, p. 274).

In papers which I am now writing in defence of the theory that I advocated in *The Athenæum* for November 26th, 1910, and which will, I hope, appear in theological magazines not very long hence, I shall hope to show clearly that the acceptance of a post-Christian date for the document is, on internal grounds, quite inevitable.

Yours obediently,
G. MARGOLIOUTH.

3, Lansdown Road, Lee, S.E.

"APPROVED" SOCIETIES.—The Management Committee of the General Federation of Trades Unions, at a specially-convened meeting on Wednesday, adopted a scheme to enable it to act for those affiliated unions whose numbers or circumstances prevent them becoming "approved" societies under the Insurance Bill. The Federation will offer to supply the necessary guarantees and secure uniformity and simplicity in administration. This decision may affect 111 unions out of 140 affiliated if the present clause demanding a membership of 10,000 remains part of the Bill.

THE Old Boys' Club will hold their nineteenth Cinderella Dance at the Portman Rooms, Baker Street, on Saturday evening, the 21st inst.

THE SHOPS BILL.

DROPPING THE SUNDAY CLAUSES.

Mr. Winston Churchill, the Home Secretary, addressing his constituents at Dundee last Wednesday, on the Shops Bill, said that he was confident that as far as the great area of England was concerned—the case of Scotland was different—this Bill effectively stopped the increase of Sunday trading. He might be wrong. His judgment might be fallible. But he was prepared to subject the Bill to a very practical test. If they learned, when Parliament reassembled, through the ordinary channels, that the opinion of those who were in favour of Sunday closing throughout the country was adverse to the Sunday clauses in the Shops Bill—if they really honestly thought that those clauses would do more harm than good—he was prepared, if they wished it to leave the Sunday clauses out of the Bill altogether, to leave the existing state of things unaltered, and to leave to other hands and future years the task of dealing with this question. But he should be forced to leave also the responsibility of any increase of Sunday trading which might hamper the hands of future legislators on the subject to those who had decided that, on the whole, this effort, the best they had been able to make and the fruit of more than fifteen months of negotiation and thought, was not one which was satisfactory or could be allowed to stand. However, he was not without hope that when their baby was held up to be either slaughtered or spared, some of his virtues and something of his beauty might awaken a touch of tenderness in the hearts of those who desired, as he most earnestly desired, to see the growth of Sunday trading sharply and effectively arrested.

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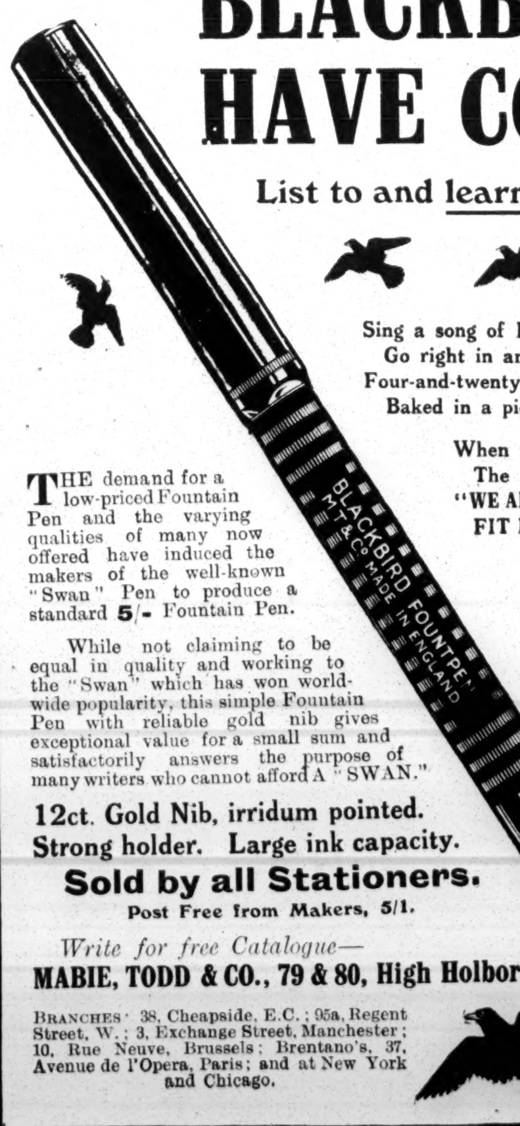

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From the East End.

[From our Correspondent.]

Even the old customs are becoming painfully modernised. The great candles that are burned during Kippur by the devout were noticed in fewer numbers than ever this year. Not that the idea of burning the light has been dispensed with. In place of the candles I noticed tumblers filled with hard white wax, which, with a wick, were guaranteed to last thirty hours. Fewer candles than ever have been sold, according to one dealer who ought to know. And as far as customs go, it is notable that the *Kapporoth* were less requisitioned than ever. The fact seems very significant in its way, for it proves that our observances are slowly being divested of much that savours of obvious superstition, although by no means detracting from their solemnity.

An ominous shadow seems to overhang the bridal carriage of old. The pompous vehicle, with its white silk hangings, its tassels and its bouquet-enveloped drivers, will surely make way for the latest idea—the bridal tramcar. I know the news has been received with considerable misgiving by the cab proprietors of this happy locality, to whom the latest conveyance for wedding parties does not appeal in the very least. It appears that a special car, the property of an electric tramway company, has been equipped in dainty fashion for the conveyance of wedding parties. This bridal car, fitted up in Pullman style, strikes a note of luxury, as a bridal car should do. It carries from sixteen to twenty persons, and both conductor and driver wear white topped caps, white shoes, white gloves, and nosegays. What more could the most exacting wedding party wish for? Of course it has to be remembered that to make the thing as effective as possible the synagogue should be on the line of the tramway route. The beauty of the idea is to be discerned in the convenience of having the whole of the bridal party in one conveyance. I hear that a considerable extension of the scheme is imminent, and that instead of one locality only being the possessor of a tramcar of this character, it is most likely that other districts will follow suit.

There are certain to be many old-fashioned Jewish folk who will refuse even to entertain the idea of journeying to the "chupah" by way of a tramcar, even though its interior be decorated in white enamel, with flowers and ferns and wicker chairs helping to make the thing look *bekoved*. But still, when one considers the atrocious conveyances with which the East End has occasionally to put up with, it would seem that the time has arrived when the offenders should be taught a lesson. If the season happens to be one in which weddings are very numerous, the carriage proprietors will offer you any old thing that runs along on wheels. If you are not on the alert they will place you and your bride—these remarks are addressed primarily to would-be benedicts—in an atrocious vehicle of mustard hue, or a carriage whose body is dabbed with painful vermilion. If marriage be a lottery the allocation of wedding carriages is even more so. For the bridal tramcar, therefore, assuming that the extension of the idea is due, a long and useful career is imminent. True, its popularity as has been hinted will depend upon the synagogues being situated along the different lines of route. But that difficulty can easily be surmounted by building a few here and there, at convenient stopping places!

The Whitechapel Guardians, I am informed, have now issued an order making it possible for the happily few Jewish inmates of "the house" to attend synagogue on Sabbaths if they so desire it. For some time past arrangements had been made whereby these people were allowed to attend their own place of worship on holy days, but this latest concession strikes an entirely new note, and will be observed with pleasure by those who hold that the administration of the Poor Law can be carried out without hurting the finer feelings of the folk who come within its purview.

Some of the daily papers have been responsible for a number of funny mistakes concerning the recent holy days and their import. One writer has so far blundered as to introduce, by way of intelligent anticipation, a little of the *Pesachdik* element into his narrative. Another makes it perfectly clear that the be-all and the end-all of most of the events in the Jewish calendar is the provision of a well-stocked larder. He goes on to say that in every Jewish family "a small supper" is given on the New Year, and he winds up with the surprising information that at the meal in question "the eldest son of the eldest son will take his place as head of the family." Truly, we live and learn.

FREE SERVICES FOR ADULTS AND CHILDREN.

On the sacred days free services were held in the West Central district for men at the Drill Hall, Chenies Street, and for women at the Lads' Club, Fitzroy Square. On the second day of the New Year, the Rev. Michael Adler, B.A., delivered an address in the Drill Hall, and on the Day of Atonement the Rev. L. Canter preached twice. The service at Chenies Street was visited on the Day of Atonement by Mr. Leopold de Rothschild, accompanied by his son, Mr. Lionel de Rothschild, M.P., and Sir Adolph Tuck, Bart.

The number of Centres at which services for children were held under the auspices of the United Synagogue on the New Year and Day of Atonement was the same as last year, viz., eighteen. The following schools were used by consent of the local Managers and the London County Council:—Jews' Free, Westminster Jews' Free, Stepney, Jews' Infant, Borough Jewish, Berner Street, Betts Street, Deal Street, Chicksand Street, Christian Street, Old Castle Street, Gravel Lane, Commercial Street, Smith Street, Settles Street, Old Montague Street, Myrdle Street and Rutland Street. Over 6,000 children attended at the Centres. The arrangements were carried out by the Rev. Michael Adler as Hon. Secretary of the Committee of Ministers. The decorum and reverence noticeable at the services were largely due to the fact that the new Children's Service Books published by this Committee were again used, and enabled the children to follow the details of the service with the greatest ease. Boys of the Jewish Lads' Brigade acted as Baale Tokeah most efficiently at the various Centres.

Shylock in Elementary Schools.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—As in the majority of London schools, the "Lady Holles" School for Girls (Hackney) includes among its pupils a number of Jewish girls. The school is situated close to Bethnal Green—the *local* of a recent anti-Semitic attack—and perhaps, on this account, you might consider the publication of the following desirable. For the present term the curriculum includes, under literature, "The Merchant of Venice" for one of the classes. A pupil of this class—a Jewish maiden—has, I am given to understand, been the object of a few spiteful remarks, from some of her so-called "Christian" colleagues, owing to her orthodoxy. She complained to her father that she anticipated ridicule when the character of Shylock, the Jew, was explained in class. The father, therefore, wrote to the Headmistress asking her to delete the "Merchant of Venice" from the curriculum for the current term. "Naturally," the Headmistress scornfully refused to comply with this request, pointing out, I understand, that the works of Shakespeare were beyond ridicule.

I think, however, that the Headmistress, in this case, might have exercised a little tact (if only for the sake of the large percentage of Jewish girls attending the school) and substituted one of the other equally excellent works of England's greatest literary genius, which could not be made to cause offence to any denomination.

Yours obediently,

32, King Henry's Road, South Hampstead, N.W. A. VANDERLINDE.

Charities and Charity-Workers.

HEARTY congratulations are due to the Sick Room Helps Society, and particularly to its energetic Honorary Secretary, Mrs. Model, on the opening of the new nurses' home and maternity wards in Underwood Street. The interest aroused by this new institution was demonstrated by the large assembly that attended the opening function last week; there was "standing room only," and an overflow meeting in the yard outside the "Sarah Davis Ward," in which the proceedings took place. Mrs. Bischoffsheim was, of course, most gracious in the discharge of the duty of opening the Home, and her declaration at the conclusion of the proceedings that anything affecting the welfare of her coreligionists she had deeply at heart was heard with great satisfaction by those present. The nurses' recognition of Mrs. Model's devoted work was also a pleasant feature of the inaugural function. The good wishes of the community will be with the Home in its career of usefulness.

Considerable improvements have recently been effected at the offices of the Jewish Board of Guardians. The whole of the interior has been repainted and distempered. The clerks' office has been slightly reduced in size, and an office provided for Mr. Spiro, the Assistant Secretary. Downstairs, some old store-rooms have been cleared away and a waiting-room provided for the Allowances Department. On the first floor, an office has been provided for the Investigating Officers, and the case files have been transferred there so as to be ready to hand. This takes the place of the Committee Room of the Sanitary Department, which was seldom used. The lavatory accommodation has been improved, and generally the alterations make for increased efficiency and the greater comfort of the staff. The changes have entailed considerable expense amounting to about £800.

The labour troubles and, incidentally, the long drought resulted in considerable anxiety to the managers of communal residential institutions. Prices of provisions have risen in nearly every case, milk being the latest and most important item to develop "soaring" tendencies. Appeals *ad misericordiam* by contractors cannot always be resisted, and balance-sheets at the close of the year should show considerable increases on the feeding bill. The commissariat department of large institutions requires considerable skill, and it is gratifying to know that in this respect Jewish charities hold their own very well.

A useful half-crown volume on Hospital Commissariat has been published by the Scientific Press, of Southampton Street, Strand. Though it relates principally to institutions where patients requiring medical attention are received, it will be found of great use to the managers of ordinary residential institutions. The comparative figures given show how easily innocent extravagances may be incurred and how important a knowledge of right markets is for the successful conduct of institutional commissariat. The figures point to those hospitals where a surprising efficiency is attained and no doubt enquiries there would receive a ready response.

Much damage might have been caused to the Home for Aged Jews a few weeks ago by a fire which broke out in the kitchen. A defective fish-frier was apparently the cause of the outbreak, the oil catching fire and exploding in alarming fashion. The fish-frier was wrecked, and some harm was done to the tiling, but further damage was prevented by the promptitude of Miss Harris, a member of the staff, who was the recipient of congratulations from the insurance company on her resource. Fortunately, she avoided injury, but received a severe shock. The inmates were unaware of the outbreak at the time.

The Lads' Employment Committee, which has issued a somewhat belated report on its work during 1910, continues to render excellent services to the members of Lads' Clubs, Brigades and other bodies, these being not confined to our own community. Last year it gave assistance to both elementary and secondary schools, four lads' brigades, two cadet battalions, twenty-six boys' clubs, three district offices and the General Post Office, and five other social organisations. Since the Committee started work it has dealt with 1,138 boys (402 new cases last year). The Committee found 600 vacancies and actually filled 517. It has filled 1,425 vacancies since March, 1907. A gratifying feature of the work is that employers whose requirements have once been met come back to the Committee when further vacancies arise, this occurring in 173 cases last year. It is well to repeat that besides finding work for boys the Committee take a friendly interest in them throughout their employment, act as mediators between the boys and their masters, and give the former useful advice. Acknowledgment is made by the Committee of the valuable work performed by their Hon. Medical Officer, Dr. J. Klein, who examined over eighty cases during the year.

The enquiry recently instituted by His Majesty's Stationery Department into the question of possible economies has its interest for charity workers. It is to be feared that a great deal of communal money is annually wasted in excessive expenditure in printing. The Board of Guardians has shown how money may be saved by the economic arrangement of its very compendious annual report which is probably the cheapest document of the kind produced. One feature of the Board's report is the omission of the addresses of subscribers. This is not merely to save space, but to protect subscribers from the begging-letter nuisance. It would not be a bad idea if Jewish charities had a stationery department, but suggestions for this kind of co-operation have so often been made and ignored that they can only be thrown out as *pia desiderata*.

The falling-off in immigration might lead some people to suppose that the work of the Temporary Shelter is fast becoming superfluous. This is far from being the case. The present writer was informed by Mr. Posner, the able Superintendent, that the Shelter renders quite as great services to transmigrants as to actual immigrants. It is, indeed, more important that the former should be protected, as most of them possess considerable sums of money and, therefore, present greater temptations to the crimps who infest the Port of London. In the course of a few days recently no less than 47 transmigrants were received at the Shelter with over £20 each in their pockets.

Mr. Posner also emphasised the fact that the Shelter authorities meet not only the immigrant ships arriving at the Port of London, but every ship coming into the Thames, even if it only has one or two passengers on board. In the

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case of immigrant ships, the immigration authorities seek the assistance of the Shelter in notifying the relatives of immigrants, so that they can be met on arrival, the addresses being forwarded before the boat is berthed. In the other instance the Shelter has to obtain the addresses from passengers on arrival, and then assist them to join their friends. That the work of the Shelter is still necessary is shown by the fact that it deals with nearly 100 persons per week, and that on some nights the officials are compelled to work throughout the night.

Considerable satisfaction has been experienced in club circles at the success of the David L. Jacobs Memorial Holiday Home at Broadstairs. The existence of the Home has relieved the managers of girls' clubs of an annual anxiety, and its admirable arrangements have lightened the task of ministering to the girls' comfort. Its ready accessibility—it is situated close to the station with trams passing the door—has brought many visitors to inspect this latest communal institution, which seems destined to do much useful work.

The Sick Room Helps Society and Nurses' Home.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—In consequence of the very large attendance at the consecration of the new Home of the above Society at 24, Underwood Street, last week, we fear that many of our friends were unable to find accommodation, or to listen to the service and the addresses.

We therefore ask for a small space in your valuable journal to explain that, although, as stated by Lady Desart, in her sympathetic appeal, the Home has happily been opened free from debt, we have to crave the assistance of our friends, if this useful institution, in all its branches, is to be maintained in a thoroughly efficient condition.

We feel sure that if your readers will only realise the inestimable benefits conferred upon our poorest sisters in the East End of London, by the personal, loving help of our lady visitors and highly-qualified staff of nurses, the three hundred pounds per annum, for which we are asking, will reach us within a few weeks, and we shall have the satisfaction of continuing our work without any of those sordid cares which too often trouble the Treasurers of our institutions.

All amounts will be promptly acknowledged by Mrs. Maas, the Treasurer, 78, Fellow's Road, N.W.

Yours obediently,
FANNY SAMUEL, President.
RACHEL ADLER, Vice-President.

IN the course of his sermons during the High Festivals, Dayan A. Chaikin appealed for support to the Lord Swaythling Memorial Fund for the benefit of the Talmud Torahs and the Yeshivah.

REDMANS ROAD TALMUD TORAH HEBREW CLASSES.—Mr. Greenwich has presented a Yod, and Mr. and Mrs. Sussman have given a Mantle for the Sepher Torah. The Muswell Hill Congregation has sent a donation of £1.

JOHN BARKER AND CO., KENSINGTON.—We direct attention to the very important silk sale announced elsewhere in our columns. The stock comprises one of the largest ranges of silks, satins, brocades and elegant Paris robes ever offered. It is seldom that such a unique opportunity is presented of acquiring some of the choicest of these articles at such low prices, and we have no doubt that the occasion will be fully taken advantage of by our readers.

ALIEN IMMIGRATION.

STEPNEY BOROUGH COUNCIL RECOMMENDS FURTHER LEGISLATION.

At the meeting of the Stepney Borough Council, on Wednesday night, Councillor CASTLE moved a resolution pointing out to the Government the urgent necessity of at once passing into law further measures dealing with alien immigration, in view of the threatened great exodus from Russia in the near future. He disclaimed any anti-Semitic feelings, but remarked that at present the most repressive measures were being taken in Russia against members of the Jewish community, and this would naturally lead to a tremendous emigration from that country. The best of the class who would leave would go to countries other than England, but the remainder, owing to the less stringent immigration laws, would come here. This would be a great danger, and in the present touchy state of public opinion it would be wise to ensure that the spark unfortunately kindled in Wales did not become a flaming torch in Stepney.

Councillor MASTERS seconded the motion, which was opposed by Councillor COLLINS, who said that the mover was endeavouring to advocate panic legislation.

Councillor KILEY said that this was not the time to indulge in Jew-baiting.

Councillor GORDON, L.C.C., contended that there was nothing at the present time so unusual in the state of affairs as to make it in the least likely that there would be any extraordinary immigration into this country.

The resolution was carried, 21 voting for it and 8 against.

Oxford Hebrew Congregation.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—May I, through your columns, inform those who may be coming up to Oxford for the first time, that there is in Richmond Road, but a few minutes' walk from the furthest college, a synagogue, the control of which is in the hands of both University and town.

The times of service are 6.10 p.m. on Friday evening and 9.45 a.m. on Saturday morning, and the services are conducted by Mr. Liebermann, of Worcester College, a graduate of London University, and a qualified Minister.

It is to be hoped that as many as possible will attend. The sacrifice of a little time is small in comparison with the gain that the University life of Jews in Oxford may have as Jewish and religious a spirit as is possessed by the far larger community of Cambridge.

Yours obediently,
Corpus Christi College, Oxford. NEVILLE J. LASKI,
Hon. Secretary, Oxford Hebrew Congregation.

RECEIVED.

MISS ESTHER COHEN (the Child Portia): From "A South African Jewess," 2s. 6d.
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THE JEWISH POSITION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

As a Jew who sometimes seems to perceive that the position of the Jews is partly due to their own faults, I write to you hoping that you may be able to let me express my views in your columns. I am sorry that no-one better able to speak and to make himself heard comes forward to express what I know others besides myself believe.

I think if the Jews would appear in the world organised for their own protection and for the accomplishment of some task which would improve the world and for which our special position and qualities peculiarly fit us, we should be more respected. We have no such common policy and seem to pride ourselves on standing for nothing, working for nothing, that will make the world juster; we merely imitate, more imperfectly than we think, the qualities, especially the meaner ones, of every other nation. The conventional view held among us is that our great men are those who are given titles or positions of authority; we never ask what it is that these people do that is distinctively Jewish, what great Jewish ideas the world connects with their activities. We will neither merge into the Christians nor stand boldly apart. We are accused of being an international conspiracy. I think that it is greatly to our discredit that this is untrue, and that we do not unite to follow some definite policy, superior to the policies of the Christians. At present, in religion, politics, economics, everywhere, any Jew whom the Jews praise is sure to stand for a copy of dead and buried Christian notions.

Zionism is the most respectable idea that modern Jews seem ever to have got hold of. But who has the courage to tell us anything definite about the proposed Jewish State? Is it to reproduce all the evils of England or France on a small scale or to stand for a much juster and better thought-out ideal, with, let us say, less poverty and far less wealth?

Yours obediently,
ARTHUR D. LEWIS.

Westbourne-terrace,
Hyde Park, W.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—We Jews can hardly refrain from feeling self-commiseration when we observe that four of the leading items of news and correspondence in the JEWISH CHRONICLE of the 15th inst., deal with contemporary outbursts of anti-Semitic feeling. We read that the "spirit of unrest still simmers" in South Wales, that the *Vitoral* of Roumania has again burst forth into eloquence on the subject of the gross "Blood Accusation," that, owing to the same outrageous libel, six million Jews in Russia are trembling in fear of their lives and faith, and lastly, and worst of all, for what is nearest to us we feel most keenly, that the Bethnal Green Board of Guardians has exhibited itself as a board composed chiefly of anti-Semitic bigots. There is no rest for us: we must smile and pass on—pass on elsewhere to be driven thence and to go further.

The spirit which moves the anti-Semites and the unprejudiced press to deny that recent outbreaks are due to hatred of Jews may be commendable or otherwise. In any case, it is entirely futile, for we who suffer persecution—nay, I had almost said daily persecution—appreciate the true facts of the situation, in all their horror. As a child I lived ten years in South Wales, and had I not possessed the instincts, the independence and the firm purposeful spirit of a Jew, my sufferings, due to perpetual petty persecution, must have formed a burden greater than I could bear.

Miss James, of Bethnal Green, has every reason to be ashamed of her behaviour, and it is perhaps a source of some relief to find that she is so; but it is surprising in the highest degree to learn that a woman of her education and status should ascribe her prejudice to the temperature, and, mark you, she made this excuse with a smile. It is no difficult task for Miss James to smile. Having fired her blunderbuss in our faces, she is surprised to find that it was loaded with ball.

Howbeit, we can wait and we can hope. We do not desire revenge; we desire peace, and in God's good time we shall have it.

Yours obediently,
ABRAHAM WOLFERS.

Margate Jewish College.

STAMFORD HILL SYNAGOGUE.—This new congregation has received the following gifts:—Curtains for the Ark from Mesdames E. Hyman and A. Levin; cover for reading desk from Mrs. H. Gren; talisim and books from Mr. S. Blooman; carpets and rugs from Mrs. S. Silverman and Mr. Weinstein; furniture from Mrs. Glikstein. Services are held every morning, and on Sabbaths and festivals. Hebrew and Religion Clases will commence after the Feast of Tabernacles.

PROPOSED CONGREGATION AT FULHAM.—As the outcome of services held at the Fulham Town Hall on the High Festivals, a movement is on foot among influential Jewish residents of the district to establish a synagogue, the Hammersmith Synagogue being considered by many to be at too great a distance. In order to attain this object a society has been formed, of which Mr. Whine, Fulham Road, is President, Mr. Sams, Treasurer, and Mr. N. Cohen, Fulham Road, Secretary.

M. HERBERT BENTWICH, LL.B., as Grand Commander of the Order of Ancient Maccans, has issued an appeal for support of Zionist work.

THE Stepney Borough Council has under consideration the appointment of an assistant medical officer of health at a salary of £300 per annum, rising to £400.

A BOY SCOUTS' REPUBLIC.

INTERESTING SCHEME OF TRAINING.

MR. NEWGASS' GENEROUS GIFT.

An interesting scheme for the training of boy scouts has been started at Wadhurst, Sussex. An estate, called Buckhurst Place, has been given by Mr. B. Newgass, of Frant, for the purpose, and it contains a mansion house, farmstead and farm buildings, together with 100 acres of farm and woodland, the house being large enough to accommodate 200 boys. The proposal is to establish a school farm, and to form a boys' community on Republican principles, the civic affairs of the colony being managed by a mayor and council elected among the boys themselves.

The boys will be divided into patrols of eight, each under its own leader, and each patrol will have its farm of five acres ready stocked and equipped for mixed farming and will work it under expert advice for its own profit. There will be a central market at which the produce will be bought daily by the management and each patrol will keep its own books of profit and loss, &c.

In addition to actual farm work, the boys will be taught horsemanship, pioneering, woodmanship, farm carpentry, baking, blacksmith and leather-work. The discipline and moral training will be that of the boy scouts. The cost of educating a boy, it is estimated, will be about £10 a year, and it is hoped to be able to give a number of scholarships. To stock and maintain the school for the first three years a fund of £10,000 will be required, after which it is hoped it will be to a great extent self-supporting.

WILLS.

BEQUESTS TO CHARITIES.

The will dated February 12th, 1909, of Mrs. Rachel Feldheim, widow of the late Mr. Isaac Feldheim, of 6, Pembridge Villas, Bayswater, who died on July 13th, in her 71st year, is proved by Lachman Hayman, of 54, Porchester Terrace, and James Rossdale, of 7, Pembridge Villas, the value of the property amounting to £54,798 5s. 5d. with net personalty £52,011. The testatrix gives £10,000 to her sister Caroline Louisa Hart; £5,000 to her brother Alfred David Hart; £1,000 to and £5,000 in trust for her niece Telka Hart; £300 to Lachman Hayman; £500 to James Rossdale; £2,000 each to Rupert Hart, Nolah Hart, and Gladys Hart; £2,500 to Elma Cohen; £200 each to Nathalie Cohen and Emma Feldheim; £500 to Jacob Katz; £500 to Ida Benjamin; £200 each to Gladys Benjamin, Majorie Benjamin and Charlotte Rose; £100 to the Consumption Hospital; £100 each to the Board of Guardians, the Soup Kitchen in Butler Street, the Bread, Meat and Coal Society, the Home for Incurables, Tottenham; and £1,000 for such charitable purposes (Jewish), as the executors may select. The residue of her property is to be divided between her brother and sister.

BARNETT.—Mr. Samuel Barnett, of 6, Richmond Road, Olton, Warwick, and 21, Hockley Hill, Birmingham, who died on June 12th, and whose will is proved by Edward Foligno Braham, of 34, Clarendon Road, Edgbaston, and Morris Spiro, of Duchess Road, Edgbaston, left £6,187 17s. 11d.

The Autonomy of the Sephardim.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—My annual visit to London to attend the Festival Services at my synagogue has shown me that, down to the present, the ancient Sephardic community continues to exist and, apparently, to be interested in its own continued existence. But your columns have in the past few weeks revealed a condition of things that revives once again the old danger of Sephardic absorption in the German Ocean. I was always under the impression that the Board of Deputies was established in the first instance by the Spanish and Portuguese community, and that the association with the larger congregation did nothing to affect the autonomy of either. If I am right, permit me to ask a few questions.

In the first place, by what authority has the Board of Deputies sought to establish a "Chief Rabbi of the United Congregations of the British Empire"? Who is seeking to add to Israel's many burdens a Jewish Pope? Have the Rabbis of the British Empire decided to elect one? Secondly, by what authority does the Board of Deputies seek to deal with purely religious questions without direct instruction from the Rabbinate? What part of its constitution justifies such action? Surely the Board exists to protect our people against hostile legislation and, in all religious matters, to take its instruction from its religious chief. If a Chief Rabbi of the United Congregations of the British Empire cannot be found, and the unity of the congregations seems to me to be a condition precedent, will the President of the Board of Deputies acquire, *ipso facto*, Rabbinical authority and diploma? And if so to whom, outside the Board, will that authority appeal? Lastly, what is to become of the Sephardic community still, by the way, the fortunate possessor of a Chief Rabbi? Are the Sephardim intended to become a mere ingredient in the *olla podrida* prepared by the Board of Deputies?

Perhaps the Treasurer, Mr. Joshua Levy, who is "one of us," may be able and willing to explain.

Yours obediently,
A STAUNCH YAHID.

BY ROYAL WARRANT TO HIS MAJESTY THE KING.

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Jews and the Craft.

IN South Africa, the allegiance of Jewish Masons is fairly equally divided among the three Constitutions that prevail there, the English, Scotch and Netherlands, and in Lodges under these jurisdictions they have attained high rank. It is, indeed, surprising to note how many Lodges are ruled this year by Jewish Masters, as well as the large number in which the secretarial functions are exercised by our coreligionists. In Johannesburg no fewer than eight Lodges are thus doubly officered, whilst in Cape Town at least three possess Jewish Masters or Secretaries, and in several smaller towns in the Commonwealth the light of Masonry is kept burning by Jewish officers and brethren.

So far as the English and Scotch Constitutions are concerned, the future historian of Freemasonry in South Africa will have a lengthy and interesting chapter to write relative to the remarkable part that Jews have taken in the introduction of Masonry in various remote districts. Ten Jews form a *Minyan*, but even fewer resident in one locality who are already associated in the Craft will meet together, procure a Warrant and form a Lodge. And this, too, in a country where popular opinion regarding the solidarity of the brethren is such that it was honestly believed that the reason why the last South African War dragged on to an inordinate length was because the Generals on both sides were brother Masons, and were, therefore, playing "hide and seek" with one another.

Cape Town, Durban, and Johannesburg each boasts of a Lodge bearing the title of Israel, the membership in each instance being made up mainly of Jews, and respect being accordingly shown in several particulars to the scruples of those who are punctilious in the observance of Jewish custom. In the Royal Arch, too, Jewish companions are to the fore. At the consecration of the Union Chapter, No. 882, E.C., at Graaf Reinet, three of the principal chairs were occupied by Comps. C. H. Hayman, H. L. Momberg and S. Raphael. Bro. Hayman has just concluded a most successful year as W.M. of the Lodge under which this Chapter meets, and installed his successor in a manner that evoked the unqualified admiration of correspondents in the South African Masonic Press.

It is pleasing to learn that the merits of Brother Morris Marks, of Lodge Temperance, No. 2,557, have again received recognition. At the recent meeting of the Supreme Grand Chapter of Northumberland, he was invested with one of the principal collars, and as he already holds provincial rank both in the Craft and the Mark degrees, all masonic bodies have united in honouring him. His masonic friends have long since lost count of the number of Lodges of which Bro. Marks is a subscribing member, and those whom he has instructed on their initiation or when they took the first step upon the ladder of promotion, are legion, and have the happiest memories of their association with one of the most thorough Preceptors in the North of England.

The *American Freemason* reports that an epidemic of black balling Jewish petitioners for the mysteries of Freemasonry has broken out in the State of Iowa. They are rejected not because of flaws of character; the sole ground of objection, and that seemingly made a matter of open comment, is that the candidates are of a religion differing from that of the objectors. The editor pertinently asks whether the brethren who cast the blackballs upon such grounds ever stopped to think that the ceremonies by which they themselves were received into the fraternity are based upon the sacred history of the Jews; that the characters in the drama of initiation are Jews, and that the meanings attached to the symbolism of the craft are taken from Jewish speculation?

This, of course, is no reason why any and every Jew should be accepted if he chooses to make application for masonic membership. But if rejected for no other cause than that in race and religion he differs from the objector, this latter has missed entirely the meaning and mission of masonry, and should begin over again his period of pupilage in the institution. This movement for blackballing Jewish applicants for admission into Freemasonry makes periodical appearances all over the world, but is seldom of long duration in Anglo-Saxon countries. An attempt to veto the entrance of Jewish candidates in a certain country Lodge last year brought down upon the agitators the wrath of the Provincial Grand Master, and the passing over for promotion of a brother duly qualified because he had taken a somewhat prominent part in the movement "scotched" it for ever in that Province.

Bro. Lucien Wolf, who will shortly be installed in the Chair of the Playgoers' Lodge, has some intention of signalising his year of office by the establishment, in connection with that lodge, of a Masonic Study Circle. The idea is a novel one and worthy of the fertile mind of the distinguished journalist who suggested it. Literary Lodges there are already, where the result of Masonic investigations are placed, in the form of papers and lectures, before the members. But there exists no organisation which will put brethren through a systematic course of study in Masonic history and literature. As the foremost authority on Anglo-Jewish history, Bro. Wolf will doubtless be pleased to renew his acquaintance, when engaged in the study of English Masonry between 1730 and 1740, with several Jewish names already known to him, but which he will now meet as those of Masons serving as Grand Stewards. The association of Moses Mendes, Dr. Schomberg, and their literary *coterie* with the Craft will, I feel sure, repay investigation by Bro. Wolf.

It is stated that the question of holding a masonic service in a metropolitan synagogue during the coming winter will shortly be brought before the London Jewish lodges. Our Christian brethren frequently attend divine service, as masons, in their several parish churches, and such gatherings are regarded with much favour by the rulers in the Craft. It is surprising that a synagogue service for masons has not yet been held, and I am inclined to believe that we would more than fill the largest synagogue in the country. The sermon could not, it is true, be preached by a Jewish Grand Chaplain, but the organising committee would have the choice of three Provincial Grand Chaplains in the persons of the Rev. G. J. Emanuel, of Warwickshire; the Rev. A. C. Jacobs, of Sussex; and the Rev. M. Rosenbaum, of Northumberland. Will Jewish Grand Officers take the initiative in the movement?

A "JEWISH CHRONICLE" ADVERTISEMENT.

KOPPENHAGEN *v.* WOLFERS.

This was the principal case to occupy the attention of the Margate County Court, at the September sitting. It was an action brought by Mr. James Koppenhagen, of Finsbury Court, Finsbury Pavement, against the Rev. Philip Wolfers, for the return of school fees paid, the allegation being that the defendant's school was improperly conducted, and that an advertisement in the JEWISH CHRONICLE, on the strength of which the plaintiff sent his son to the Margate school, from which he had run away, was deceptive and misleading. In the result his Honour the Judge put a series of questions to the jury, who, after a brief retirement, answered them all in favour of defendant, and he was awarded judgment with costs upon the higher scale.

MUSIC and DRAMA

CONCERT NOTICES.

At Steinway Hall, on Thursday week, Mr. Emile Simon gave a 'Cello Recital with considerable success, assisted by Mr. Julius Du Mont at the piano. Mr. Simon included Lalo's Concerto, Corelli's Sonata in D minor, and Beethoven's Variations on a Theme by Mozart in his list, in all of which he displayed excellent phrasing if not a finished technique. Mr. Julius Du Mont, who accompanied throughout with taste and discretion, also introduced two charming pianoforte morceaux of his own composition, "A l'Ombre" and a bright Valsette which, together with Chopin's Study in F major, he played with a crisp touch and accurate technique.

The Sunday Afternoon Concerts at the Albert Hall opened most auspiciously last Sunday with an enjoyable programme, in which Mischa Elman took a most prominent part as soloist. Mr. Landon Ronald and the New Symphony Orchestra upheld Mr. Elman sympathetically in Wieniawski's violin concerto in D minor, the beauties of which were realised to their utmost, as they so seldom are realised. Mr. Percy B. Kahn accompanied Mr. Elman in his later solos and encores including Bazzini's "Ronde des Lutins" and Chopin's Nocturne arranged by Wilhelmj. Miss Lenora Sparkes was the vocalist. Orchestral items included Rossini's "William Tell" Overture, Edward German's "Welsh Rhapsody" and Berlioz' March from "Faust." Enthusiastic applause greeted all the artists.

With the advent of cooler evenings the attendance at the Promenade Concerts at Queen's Hall—which has always been remarkably good—has further improved, so that on several occasions the house has been practically "sold out." During the week under notice the programmes have chiefly consisted of old and ever-welcome favourites, few novelties of any great importance having been produced. On Monday night Miss Ellen Beck made her reappearance, and was in fine voice in Adriano's Aria "Gerechter Gott", from "Rienzi." Wednesday's programme was a very interesting one, Mozart's G minor Symphony being the *pièce de résistance*; Strauss's Tone Poem, "Till Eulenspiegel's Merry Pranks," and Mr. Filson Young's orchestral version of Schumann's Fugue on the name B.A.C.H. were also included. On the same evening a popular member of the Orchestra, Mr. Jacques Renard, gave a fine rendering of the solo part in Dvorák's Concerto in B minor for violoncello and orchestra.

FORTHCOMING CONCERTS.

Mme. Blanche Marchesi and Mr. Archy Rosenthal will give a song and piano forte recital at Æolian Hall, on the 23rd inst.

Miss Irene Scharrer and Mme. Kirkby Lunn will be the soloists at Albert Hall, on Sunday next, and the orchestral items will include Dukas' "L'Apprenti Sorcier" and Dvorák's "Carneval" Overture.

Mr. Mischa Elman's only violin recital this season, prior to his third American tour, will take place at Queen's Hall, on Thursday afternoon, November 9th.

The Royal Choral Society has issued the prospectus for its forty-first season. The first concert will be given at the Royal Albert Hall on Thursday, November 2nd, when "Elijah" will be sung. Madame Donalda will be one of the vocalists at the concert on Thursday, March 14th.

DRAMATIC NOTICES.

Mr. Israel Zangwill's new drama, "The God of War," will shortly be produced in a series of matinées, at His Majesty's Theatre, by Sir Herbert Tree. Mr. Zangwill has written a prologue for the matinée at the Lyceum Theatre on October 27th, which is being organised by the Actresses' Franchise League.

NOTES AND NEWS.

Miss Hélène Poppmacher will sing for the National Sunday League, at the Islington Empire, on October 8th; also at the Finsbury Park Conservative Club, and on the 9th at Barnet, and the 12th at Croydon.

THE THEISTIC CHURCH, Swallow Street, Piccadilly, celebrated its fortieth anniversary on Sunday last. This church was founded by the Rev. Charles Voysey, B.A., who has been its minister for the whole period. The chief interest in this movement lies in the fact that it has spread into districts in every part of the civilised world, and it claims to have exerted considerable influence in "rescuing true religious convictions from prevailing materialism and atheism."

WEST CENTRAL JEWISH MEN'S CLUB.—Last Tuesday Mr. B. A. Fersht opened a debate on "The National Insurance Bill." Mr. J. M. Ansell presided.

CHEVRA BEN ZAKKIA.—This Society will commence its second session, at the new premises, 126, Green Lanes, on Tuesday, the 17th inst. On Tuesday and Thursday evenings, at 9, Mishna will be studied; on Friday evenings, "Ein Yankov," at 8.30; and Sunday mornings, Gemorah at 11. The Mishna Shiurim have been especially selected for junior members.

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And six others, none under 5/-.
Play commences 8 sharp. Hall now beautifully warm. R. CRUMP, M.C.

School Swimming.

Cricket, football and hockey are undoubtedly very popular sports among the boys and the girls of the schools, which are specially catered for by that excellent organisation, the Jewish Athletic Association, but swimming, for popularity, takes an easy first place. There are many reasons which are attributed to this, and the chief one seems to lay in the fact that it is a pastime, apart from the fact that it affords such fine physical exercise, in which everybody, regardless of sex, can participate to their heart's content. Some there are who go so far as to account for the popularity of swimming among the younger members of the community to their insistent longing after cleanliness, and consequently their liking for the watering element. However that may be, a word of thanks must be given to the Association, which, putting its position to the best advantage, encourages our boys and girls so much to devote some part of their leasure to the aquatic art by offering splendid facilities to them. That their efforts are appreciated goes without saying, and a visit to the Goulston Street Baths on Wednesday night of last week would convince the most hardened pessimist of the good work done by the Association.

Great Enthusiasm.

On that night were decided the finals, the number of entries for the preliminaries being so vast, that it was found absolutely necessary to devote a special night for the early encounters. Despite the fact that the contest took place in mid-week, instead of Saturday evening as previously arranged, the baths were crowded to the utmost capacity and long before the opening of the proceedings there was "standing room only." What this means can be gathered from the fact that the Baths can accommodate quite comfortably a gathering of over three hundred. The arrangements were in the hands of the following:—Judges: Dr. P. Henderson, Messrs. J. Samuel, F. Morley, E. M. Joseph, H. E. Seligman, C. Sebag-Montefiore, S. Davis, and G. T. Bradshaw (diving). Starters: Messrs. R. Wrettes-Smith and J. Wilson. Chief Stewards: Mr. F. Miles and Miss F. M. Jacobs. Chief Whips: Miss J. Mitchell and J. Swaffer, Miss D. W. Robinson, and Miss D. M. Clark. Timekeeper: Mr. S. Vanderhook. Hon. Secretaries: Mr. M. Zaktrager and Miss F. M. Jacobs.

Large Representative Entry.

The seventh annual competition will be remembered for its record representative entry. Twenty boys' and eighteen girls' schools, having a roll of about 20,000 scholars, were represented in the various contests during the evening. This shows an increase of seven schools on last year's total, the entries again being restricted to two for each event from each school. As usual, the feature of the races was the excellent form shown by most of the entrants, giving evidence of assiduous training during the long summer. The items which attracted the keenest enthusiasm were the tussles between the champion boy and the champion girl of all the schools, and between the champion boys' and girls' teams. The champion boy was D. Vidofsky (Old Castle Street) and he was matched against the champion girl, M. Feigenbaum (Old Castle Street), in the absence through indisposition of M. Lazarus (Settles Street), the champion girl. The latter received a start of 10sec., and, though beaten by the boy, the champion girl was given the verdict, as her opponent, overcome by the intense excitement, entered the water slightly before the proper moment. The champion boys' team (Myrdle Street Central), however, turned the tables and managed to beat the champion girls (Cable Street Central), although they received 13sec. start. The champion schools were Myrdle Street Central (boys) and Old Castle Street (girls). For the chief boys' race (three lengths), D. Vidofsky (Old Castle Street) was first, C. Posner (Myrdle Street Central), second, and J. Kosher (Cable Street Central) third. In the two lengths open girls' race M. Feigenbaum (Old Castle) was first, E. Rogove (Cable Street Central) second, and F. Clark (Stepney Central) third.

The Results in Detail.

BOYS.

20 yds. (under 11).—L. Posner (Gravel Lane), 1st; P. Inwald (Commercial Street), 2nd; I. Levene (Jews' Free), 3rd.

Back swimming team race (open).—Myrdle Street Central, 1st; Cable Street, 2nd; Gravel Lane, 3rd.

One length (under 12).—W. Caplan (Myrdle Street Central 1st; H. Rosenberg (Christian Street) 2nd; J. Rosenthal (Myrdle Street Central), 3rd.

One length (under 13).—M. Bloomfield (Dempsey Street), 1st; M. Barbuck (Commercial Street), 2nd; E. Solomons (Old Castle), 3rd.

Two lengths (under 14).—Kaplovitch (South London), 1st; Lyons (South London), 2nd; F. Caplan (Myrdle Street Central), 3rd.

Two lengths (open).—A. Schiska (South London), 1st; I. Stone (Myrdle Street Central), 2nd; R. Goldberg (Myrdle Street Central), 3rd.

Three lengths (open).—D. Vidofsky (Old Castle Street), 1st; C. Posner (Myrdle Street Central), 2nd; J. Kosher (Cable Street Central), 3rd.

One length on breast (under 12).—M. Cohen (Gravel Lane), 1st; B. Kisberg (Myrdle Street Central), 2nd; T. Kelley (Cabel Street Central), 3rd.

One length on back.—C. Keene (Myrdle Street Central), 1st; J. Nathan (Gravel Lane), 2nd; B. Lewis (Cable Street Central), 3rd.

Diving.—J. Smith (Gravel Lane), 1st; M. Kutas (Commercial Street), 2nd; D. Kolesh (Jews' Free), 3rd.

Senior team race.—Myrdle Street Central, 1st; South London and Cable Street Central, dead heat.

Junior team race.—Myrdle Street Central, 1st; Old Castle Street, 2nd; Berner Street, 3rd.

GIRLS.

20 yards (under 11).—M. Gould (Rutland Street), 1st; M. Melinsky (Commercial Street), 2nd; P. Kaslar (Villareal), 3rd.

One length (under 12).—B. Wolfish (Commercial Street), 1st; N. Gordon (Old Castle Street), 2nd; F. Siefert (Commercial Street), 3rd.

One length (under 13).—S. Levy (Old Castle Street), 1st; R. Harris (Chicksand Street), 2nd; J. Jacobovitz (Commercial Street), 3rd.

Back swimming team race (open).—Castle Street, 1st; Jews' Free, 2nd; Stepney Central, 3rd.

One length (under 14).—A. Siegelman (Jews' Free), 1st; A. Block (Hanbury Street), 2nd; S. Sashon (Lower Chapman Street), 3rd.

Two lengths (under 14).—M. Lazarus (Settles Street), 1st; L. Segar (Cable Street), 2nd; K. Solomons (Old Castle Street), 3rd.

Two lengths (open).—M. Feigenbaum (Old Castle Street), 1st; E. E. Rogove (Cable Street), 2nd; F. Clark (Stepney Central), 3rd.

One length on back.—R. Dekeyser (Old Castle Street), 1st; B. Freedman (Deal Street), 2nd; B. Eichelman (Jews' Free), 3rd.

Diving.—C. Evalanka (Commercial Street), 1st; S. Levy (Old Castle Street), 2nd; E. Schneiderman (Myrdle Street graded), 3rd.

Senior team.—Cable Street Central, 1st; Old Castle Street, 2nd; Jews' Free School, 3rd.

Junior team.—Old Castle Street, 1st; Commercial Street, 2nd; Stepney Central 3rd

FINAL SCHOOL PLACING.

Boys: Myrdle Street Central, 34 points, 1st; Gravel Lane, 18 points, 2nd; Old Castle Street, 11 points, 3rd. Girls: Old Castle Street, 30 points, 1st; Commercial Street, 14 points, 2nd; Cable Street Central and Jews' Free School, 10 points each, 3rd.

The Old Castle Street girls' teams (senior and junior) have achieved a distinct success on reaching the final for the whole of the London schools championships, which is to be held to-morrow evening at the Prince of Wales Baths, Kentish Town.

THE "YOM KIPPUR JEW" and the "Shiva Minister."

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—"Mentor" has something to say, in your issue of the 29th ult., about the "Yom Kippur Jew"—the man who goes to synagogue on one or two days in the year and, for a variety of reasons, cannot attend on other occasions. There is, however, a side to this question which, so far as I know, has not yet been placed before your readers. When our "once-a-year" friend arrives in synagogue he, not infrequently, is treated to a homily on his evil ways and receives severe castigation from the mouth of the Preacher for his abstention from attendance on other days. The Preacher has not seen him in the synagogue since the previous year, and must consequently seize his annual opportunity for giving him a sound rating. "At last," says the Preacher to himself, "at last I have got you. Now I can give you a good talking-to, and then"—well, then when next year comes round, the dose will probably be repeated. The wicked "Yom Kippur Jew" is allowed to wallow in his wickedness all the year round, and no effort is made at any other period of the year or in any other place than the pulpit, to induce him to attend the synagogue services more frequently.

I do not wish to imply, Sir, that none of our Ministers make an effort to gather closer to the fold our "Yom Kippur Jews," but in some cases energy seems to be sadly lacking. I know of one case of a gentleman who has been a member of a certain London Synagogue for just about forty years. During the last eight years the Minister of this synagogue has visited this member on two occasions only, and both these have been during a Shiva, for the purpose of reading prayers! It is sincerely to be hoped that this instance is an isolated case, or one would be tempted to pay but scant attention to the views of such reverend gentlemen upon the requirements of modern Jews and Judaism. If the Synagogue thus neglects the Jew, is it any wonder that the Jew sometimes neglects the Synagogue? Such a state of things should be impossible in an important constituent of the United Synagogue. Visits to the members of a synagogue should be at least as important as the stewardship of communal dances so frequently undertaken by our Ministers. If the Jew will not go to the Synagogue let the Synagogue, at least and at last, try going to the Jew.

Yours obediently,
"A NEW METHOD."

BENEFIT AND FRIENDLY SOCIETIES.

HEBREW NEW YEAR BENEFIT AND DIVISIONAL SOCIETY.—The annual general meeting was held at the "York Minster," Foley Street, recently, Mr. M. Naselski, President, in the Chair. The balance-sheet, which was adopted, showed an income of £445, and expenditure of £198. The dividend per full member was £2. Thanks were accorded to all the retiring honorary officers, including Mr. Naselski, who retires after holding office a number of years. The following were elected, Messrs. L. Berg, President; A. Solomons, Vice-President; M. Etgart, Treasurer; A. Levy, H. Cohen, M. Schneider, Trustees; P. Letcovitch, B. A. Fersht, M. Pearl, B. Harrison, Auditors. Dr. Forbes, Medical Officer; J. Simons, Secretary; P. Harris Messenger, and a Committee of fifteen.

ORDER SHIELD OF ABRAHAM.—A special meeting of the Barnett Friedberg Lodge, No. 17, was held at the Devonshire Hall, recently, Bro. Friedberg presiding. The quarterly balance sheet showing a large profit on the quarter and over £50 in the bank at the end of June, was adopted. Bro. D. Davis, the newly elected Grand Vice President of the Order, received congratulations from the Lodge, and delivered an interesting address. Additions were made to the Committee and several new members were initiated.

SIR MOSES MONTEFIORE FRIENDLY SOCIETY.—A pleasant function took place last week, at the New King's Hall, Commercial Road, when the presentation of a testimonal was made to Mr. J. M. Libgott, in recognition of his thirteen years' honorary treasurership. Mr. A. Crook, President, occupied the Chair. The gathering—members and their wives—numbered some 200. Previously to the presentation the assembly were entertained to tea. Mr. R. Simons, a Trustee, and founder of the Society, in presenting the testimonial (which took the form of a pair of silver candlesticks, spice-box and Kiddish-cup), eloquently referred to the services rendered to the Society by Mr. Libgott, and to the active interest he took in friendly societies and in communal work generally. Mr. J. M. Libgott asked those present to accept his heartfelt thanks for the handsome gift. He and his wife would always look back upon this evening's event with joy, and he felt sure his children would regard the presentation as a treasure that would keep alive pleasant memories. Mr. E. J. Libgott (Headmaster, Birmingham Jewish Schools) replied on behalf of the visitors. The testimonial would be an incentive to his brothers to assist in the work which his father had so much at heart. He thanked the Society on behalf of his family for the signal honour that had been bestowed upon them that evening. Mr. A. Crook reminded his hearers that the Society was formed in the centenary year of the late Sir Moses Montefiore, and he was proud to say that the finances of the Society were in every way satisfactory, for after the annual division took place they had in the bank just on £6 for each member. An enjoyable entertainment was given by the members of the Premier Concert Party under the direction of Mr. Nat Stennard. The testimonial was the work of Mr. A. Newman.

BRONDESBURY JEWISH LADS' CLUB.—The summer outings of this recently formed club proved so successful that the Committee is now making arrangements for the recreation of the lads during the winter. For this purpose rooms will have to be rented, but as the subscriptions of the members are inadequate to meet the necessary expenditure, a concert in aid of the funds, will be held on Sunday evening, the 15th inst., in the Brondesbury Synagogue Hall, which has been lent by the Board of Management. The preliminary list of artists contains the names of the Misses Bessie Abelson, Blanche Benscher, Adelaide Goldman, Lilian Greenbaum, Bertha Lewy, Golda Luschinski, Bella Terry, and J. Terry, Messrs. Mark Annenberg, Mark Brewer, Arthur M. Friedlander, Alfred Hayes, L. Seymour and H. Woolf. The Hon. Secretaries are Messrs. Harold J. Friedeberg, 27, Cranhurst Road, Cricklewood, and Herbert A. Miller, 66, Cavendish Road, Brondesbury. Mr. Aubrey M. Benscher, 75, Fordwych Road, Brondesbury, is the Treasurer.

MESSRS. RESTALL of 64, Cheapside, announce half-day trips for October. Every Tuesday to Hastings, Eastbourne, Bexhill, Seaford, Lewes, Newhaven, Hove, Preston Park, Shoreham, Worthing, Sheffield, Nottingham, and Leicester. Every Wednesday to Margate, Broadstairs, Ramsgate, Whitstable, Herne Bay, Faversham, Canterbury, Dover, Folkestone and Brighton (Central). Every Thursday to Brighton (Central), Dover, Folkestone, Battle, Bexhill, Hastings, Tunbridge Wells, Sandgate, Hythe, Portsmouth, Fratton, Selsey, Chichester, Bognor, Littlehampton and Arundel. Full particulars are given in our advertisement columns.

The Coming Week.

PREACHERS FOR TO-MORROW, SABBATH (א׳ דסכות.)

NEW SYNAGOGUE: Dayan A. Feldman.
CENTRAL SYNAGOGUE: Dayan M. Hyamson.

. Preachers in London or the Provinces desirous of announcing the subjects of their sermons should send a postcard to reach the JEWISH CHRONICLE office by noon on Wednesday.

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7. And hearken Thou to the — of Thy servant and of Thy people Israel.
8. My — is heavier than my groaning.
9. Alas! who shall — when God doeth this?
10. And he said, Bring me a new — and put salt therein.
11. But God prepared a — when the morning rose the next day.
12. Much — is a weariness of the flesh.

THE EMBLEMS OF SUCCOTH.

The Tabernacle in which we are commanded to dwell is an emblem of the life on earth. It is frail, a storm of wind can destroy it. But it teaches us our dependence on the Creator who shields us in the shadow of His wings, and spreads over us the Tabernacle of His peace. Thus, though it shows us our weakness, it also shows us our strength—where our strength lies. "My help is in God, the Maker of Heaven and Earth." While His protection is over us, we need have no fear, while we dwell in His tabernacle, we are in His holy hill. But to dwell in it—to have the full blessing of His protection, each one must as the Psalmist says, be one who "walketh uprightly and worketh righteousness and speaketh the truth in his heart; who backbiteth not with his tongue nor doeth evil to his neighbour." All this, too, is possible to the youngest of us.

And now to the four trees, specially honoured in this festival, the palm tree, the citron, the myrtle and the willow of the brook—the Arbang Minim of our Sages. Many are the poetic interpretations put on their use by our Sages. One holds that the citron stands for the First Great Cause and so is held separately from the others, which show different orders of creation.

The palm-tree stands for the spiritual beings, the myrtle for the glittering, starry world, the willow, humble and drooping, for the earth and its inhabitants.

Another interpretation shows them as the four elements—the golden citron is the fire, the palm-tree lofty and free is the air, the willow of the brook, water, and the low-growing myrtle earth.

Yet another, to my mind the most beautiful, treats them as the four ages of man. The citron, beautiful in form, delicate and fragrant, is childhood; the myrtle, used to deck the bridal canopy, is youth; the noble palm-tree shows the beauty and majesty of manhood, while the drooping willow fitly typifies the decline of man—his old age.

And together they are used, for as the Psalmist sings:—

"Young men and maidens, old men and children, let them praise the Lord, for His name alone is exalted."

A STUDENT'S PRAYER.

Teach us, Lord, Thy wisdom while we seek men's lore
May the mind be humbled as we know Thee more;
Let the larger vision bring the child-like heart,
And our deeper knowledge holier zeal impart.

Should our faith be palsied by the touch of doubt,
Should our hearts grow empty, faithless, undevout,
Lord, in mercy, lead us to the springs in Thee,
Where are healing waters plentiful and free.

"DID you ever think what you would do if you had Rothschild's income," said Seedy to Harduppe.

"No; but I have often wondered what Rothschild would do if he only had mine."

AUNTIE'S CORNER FOR THE TINY ONES.

DON'T BE CROSS!

I wouldn't be cross, dear: it's never worth while;
Disarm the vexation by wearing a smile;
Let come a disaster, a trouble, a loss,
Just meet the thing boldly, but never be cross.

I wouldn't be cross, dear, with people at home—
They love you so dearly, whatever may come
You can count on the kinsfolk around you to stand
All loyally true, in a brotherhood band;
They hold to us ever in joy or in loss,
With them, dear, indeed, I would never be cross.

I wouldn't be cross with a stranger, ah, no!
To the pilgrims we meet on the life-path we owe
This kindness—to give them good cheer as they pass
To clear out the flint-stones and plant the soft grass,
No, dear, with a stranger in trial or loss,
I, perchance, might be silent—I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound, which the soul is too proud to reveal.
No envy hath peace. By a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble or loss
We'll conquer our feelings, we will not be cross!

ELECTING THE KING.

Once all the birds came together to elect a King. There was a great and imposing gathering. An antique old owl was chosen for chairman. As you can imagine, there was a great fluttering of wings and a great chattering of candidates for the coveted honour.

At last, after much discussion, the following resolution, proposed by a long-legged crane, was carried unanimously. Resolved, "That the bird that can fly the highest shall be the King."

Then all the birds, the humming-birds, the sparrows, the blackbirds, the finches, the hawks, the thrushes and the eagles flew up, up straight towards the sun. One by one they dropped to the ground exhausted—all but one, the great, strong eagle. He was not tired. He flew higher and farther than the others. Then he looked down on the waiting birds and said:

"I am your King, for I have flown the highest."

Just then a little robin, who had nestled on the back of the eagle, in his feathers, sprang up above him, and looked down on him, laughing.

"No, Sir," he cried, with his bright eye cocked, "No, Sir! I am above you, and I am the King."

Just ask father and mother and yourselves, who is King in your home?

Isn't it the tiny bird, your baby?

A POOR FELLOW.

Old Jacob Solomon was a pedlar, who travelled with thimbles and cottons and all sorts of housewifely wares through the small villages of Poland. He carried his goods on his back in a pack and had sometimes to make his journeys through a dark wood or forest. There was a rumour that in the forest, next to his village, robbers had appeared, and his wife and family begged him, for their sakes, to purchase and carry a revolver with him, as a means of defence. At length he consented, and his wife and family joyously accompanied him to the shop to make its purchase.

"Well! All right," said he. "Now I've got a revolver. Good! but who's going to shoot it?"

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The JEWISH CHRONICLE CHILDREN'S SECTION

YOUNG ISRAEL.

OCTOBER 6, 1911:—TISHRI 14, 5672.

HYMN FOR TABERNACLES.

Thy praise, O Lord, will I proclaim,
In hymns unto Thy glorious name.
O Thou, Redeemer, Lord and King,
Redemption to Thy faithful bring!
Before Thine altar they rejoice.
With branch of palm and myrtle stem;
To Thee they raise the prayerful voice—
Have mercy, save, and prosper them.

Mayst Thou, in mercy manifold,
Dear unto Thee, Thy people hold;
When at Thy gate they bend the knee,
And worship and acknowledge Thee,
Do Thou their hearts' desire fulfil;
Rejoice with them in love this day,
Forgive their sins and thoughts of ill,
And their transgressions cast away.

They overflow with prayer and praise
To Him who knows the future days.
Have mercy, Thou, and hear the prayer
Of those who palms and myrtles bear.
Thee, day and night, they sanctify,
And in perpetual song adore!
Like to the heavenly hosts they cry:
"Blessed art Thou for evermore!"

ELEAZAR BEN JACOB KALIR.

[Translation from the Hebrew by Mrs. Henry Lucas.]

SEEK ye the Eternal One while yet He may be found, call ye upon Him while yet He is near; let the ungodly desist from his ways, and the iniquitous man from his thoughts. Let him return unto the Lord and He will have mercy upon him, and to our God, and He will fully pardon. . . . . For behold God's hand is not shortened that it cannot save, neither is His ear heavy that He cannot hear.—Isaiah lv. 6-7 and lix. 1.

CEREMONY is all that many people consider necessary in religion or friendship.

Rabbi Isaac wrote in the Talmud: He who is bad-tempered, his sins are greater than his virtues.

THERE is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—PLATO.

NOTICE.—*All communications in connection with "Auntie's Chat" column must be addressed "* **AUNTIE**, *" "Jewish Chronicle" Office, 2, Finsbury Square, London, E.C. All other communications must be addressed to* **THE EDITOR**, *"Jewish Chronicle," 2, Finsbury Square, London, E.C.*

AUNTIE'S CHAT.

Tabernacles.

To-night is the Feast of Tabernacles—the prettiest and the most picturesque of our beautiful Festivals with its rejoicing with the myrtle, the willow, the palm-branch, and the citron—with its booth of green branches hung with fruit and blossom. It makes its appeal to us, year by year; it teaches us gratitude to the Master of this lovely world, of fruit of trees, of flowers—it points out to us our dependence on Him, Who shields us with His tabernacle of peace, from sorrow and from sin.

Coming, as it does, after the stress and strain of the Penitential days, we welcome the relief of its songs of joy and bask once again in the sunshine of the mercy of God. We feel sure of His forgiveness and as the Holy Book says "we rejoice before the Lord our God."

But, happy as we are in keeping this Festival, we must not forget that as in all the commands of the Law, there is a serious and important reason for doing so. "Ye shall dwell in booths seven days, all that are born in Israel shall dwell in booths: that your generations may know that I made the children of Israel dwell in booths, when I brought them out of the land of Egypt." That is to say, that never, in all the ages to come, shall the Israelite of the present or of the future forget whence he came, and with what marvellous deliverance his ancestors were brought from slavery to freedom, and for what purpose they were so delivered.

Other nations have their pride of inheritance—the art and beauty of the Roman kingdom, the grace and valour of the Grecian splendour, the learning and culture of the ancient Egyptian and Assyrian rule, but we—we, the people of the Book—have a pride far greater than theirs, a past more glorious, for to us was entrusted the moral Law for the whole world. Our mission it was to show to the peoples of the earth the way to live, the only way in which learning, culture, art and beauty, grace and valour may be of use to ourselves and to those about us, and help to the Glory of God. All this—simply by obeying the Word of God and by fulfilling His law. And it is just this thought that gives their value to our Festivals, which enables us to see their real meaning and good to us.

The true spirit in which we keep a festival is its value to us.

An Indian Story.

There is a very beautiful Indian story, which illustrates what I mean. You will doubtless remember that, in the Indian stories, Buddha, the great hero and sage, was able to place himself inside the body of an animal and live, as it were, that animal's life. Once, says the story, he was born into the body of a hare and

Young Israel Children's League.

MEMBERSHIP APPLICATION COUPON.

Name..

Address...

....

October 6, 1911.

he lived in a wood with three friends, a monkey and a jackal and an otter, and each of these friends obtained his food from his own hunting-ground. Now, as the wood had on one side a river and was at the foot of a mountain and had on its third side a village, this was an easy matter for them all.

In the evenings they met together, and the hare taught his companions how to live rightly, how to give charity to the poor, and how to keep holy days sacred.

One day he said to them, "To-morrow is a fast day. You may not eat anything, but you must feed any beggars that come to you with the food that is on your own table." And to this they agreed.

In the morning, the otter went to the bank of the river, the Ganges, to seek his prey. Now, it happened that a fisherman had caught seven red fish and had buried them in the sand on the edge of the river, while he went further up the stream to catch some more.

The Animals' Fast Day.

The otter smelt the buried fish and dug up the ground with his paws till he found them. Then he said aloud: "Does anyone claim these fish?" But, of course, no one answered, for the fisherman was far up the stream. So he took them to the corner of the ungle where he lived, determined to eat them at a later time. And then he lay down to rest, reflecting how good he had been.

Meanwhile, the jackal had gone off to seek his food and he had found in a hut in a field a lizard, two little rabbits, and a jar of milk. The hut was empty. "Do these things belong to anyone?" he asked, but no one answered, so he put round his neck the rope for lifting the pot and seized the rabbits and lizard in his teeth and took them to his own corner of the wood, saying to himself that he would enjoy them later on, and then he also lay down, thinking how good he had been.

All this time the monkey had been wandering in the forest. Above his head he saw a fine bunch of mangoes. He gathered them and took them quickly to his lair, meaning to eat them when he felt inclined. And he, too, lay down down to rest, reflecting on his own goodness.

But the hare lay thinking, thinking on the Kuca grass. "What can I give any beggar, who comes to my table?" he thought. "I have no oil or rice, or fish. I cannot offer him grass. There is only one thing I can offer him, and that is myself. I must give him my own flesh to eat."

The Spirit Saka.

Then the great spirit Saka, who heard his thoughts, determined to put him to the test.

So he came to the friends, disguised as a beggar, a Brahmin, and first he went to the Otter.

"Give me food," he said, "for I am a Brahmin, a priest, and I am starving. If I could have food, I could perform rightly all my priestly duties."

"I will give you food," said the Otter, "I have caught safely from the sacred river Ganges seven red fish. These I will give thee, O Brahmin, stay in this wood and eat thy fill."

But the Brahmin said, "Leave them till to-morrow, and then I will see to the matter."

Then he went to the Jackal and asked him for food. The Jackal, afraid of the holy man, confessed that he had stolen the milk and the other food, but begged the Brahmin to forgive him and accept his gift, but the Brahmin said:—

"Leave it till to-morrow and then I will see to the matter."

And then he went to the Monkey, who offered him the mangoes he had gathered in the wood.

"Leave them till to-morrow," said the Brahmin, "and then I will see to the matter."

Lastly he went to the wise hare. "What canst thou give me?" he said. "I am a Brahmin and I am starving."

Then answered the Hare, "All I can give thee is myself. Behold, I will give thee my flesh to eat. But it is not right that thou shouldst take life on this holy day. Therefore, if thou wilt pile up the logs and set them on fire, I will make a sacrifice of myself by falling into the midst of the flames, and when my body is roasted thou canst eat my flesh. Then thou wilt be able to perform all thy priestly duties."

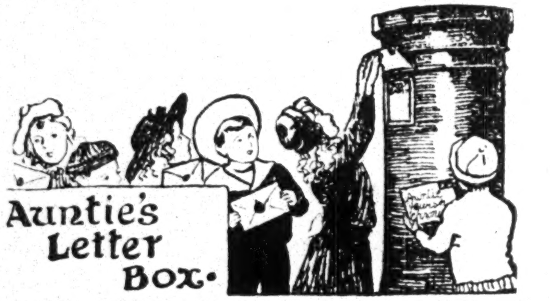
The Sacrifice.

Then the Great Spirit Saka caused a heap of burning logs to appear, and the hare cast himself into the flames. But the heat failed even to warm the pores on the hair of the wise hare, and it seemed to him as if he had entered into a kingdom of frost. Then he turned to the Brahmin. "Brahmin," he said, "the fire that thou hast kindled is very cold; it does not even heat the pores of the hair of my body. Tell me the meaning of this?"

"I am Saka," said the Spirit, "I have come to put thy goodness to the test."

Then said Buddha, "No man or spirit could find in me an unwillingness to die for their good."

So the life of the Hare was spared, and the four creatures lived again together in friendship and goodness.



Rebecca Shevloff: My best thanks for your kind card. I heartily reciprocate your good wishes.

Anna Wieler, Constance, Switzerland:—

DEAR AUNTIE,—I scarcely dare begin my letter to you, I am so ashamed of my long silence. And yet I cannot let Rosh Hashana pass without wishing you and all our, or rather *your* big family every good luck. When now, at the close of the old year, I look back on its events, I cannot but be grateful. I did not know that I would spend its greater part beyond the Channel. Had I thought such a thing possible, I should have been afraid. But I feel now that I must tell all my little and grown-up English cousins, that my stay in their country has been a greater pleasure than I expected. Just to think how kindly you received me into your circle! I am already in correspondence with Jeanetta Goldman, of Bethlehem; the other day I got a nice letter from her, which I answered to-day. I was very sorry that I could not do anything for "Young Israel" before my departure. But it was such a hurried one, that I could only just finish my packing in time. The London heat, the strike, the examinations had really tired me out, and

I could not even return once more to the JEWISH CHRONICLE Office, so that I am at present completely without news from you, but my cousin will be going to London in a week's time, and is charged already with commissions for you as the head of the Orphan fund and for the office. It is such a pity that through all this I had to miss your Chat for several weeks. The beginning of my stay at home was very exciting. We took a big house just then, but we shall only go into it in Spring. Of course you know the sea—imagine it a great deal smaller, but still the waters, extending as far as the horizon, and you can picture what we see from the house. The lake, the big harbour with the town of Constance, the wood, which lies within five minutes' walk, some villas with big gardens like our own will stretch before our eyes. Will not that be lovely? My journey home was a very beautiful one. As we left the English coast, two battleships stationed near Harwich, pursued us with their search-lights for more than an hour. The lights were so strong as to hurt one's eyes as they passed to and fro. I spent the whole night on deck in conversation with the captain, who told me about his voyages to Japan and to China. The next afternoon I arrived at Cologne, where I stayed for the night. I spent hours in silent admiration of that wonderful perfection of the Gothic style, the Cathedral. The grand harmony of the enormous arches, the grey stone of which was cut into delicate lacework, makes the impression of this whole structure being one prayer from humanity to the One God, ruling Heaven and earth. The next morning the two dark but graceful steeples disappeared slowly in a light mist, which was just dispersing before the golden rays of the rising sun. I took the steamer from Cologne to Mainz and was on it the whole day. Soon we left the plain, level country behind us and the mountains on both sides grew higher and steeper. Perhaps I might be able to describe all this if I could sit by you, but in writing it is impossible. Certainly the scenes on your Thames on a Sunday afternoon are charming, but the deep green water, the hills with their castles, the little villages below, are quite fascinating. I hope that some day you may see part of Germany, and if you follow the Rhine farther and farther, you will find yourself at Constance, and remember that one of your nieces lives there, and how she will welcome you. (I am not going to tell any of the others if you come to see us.) Mother is very curious to know my new Aunt, and so are the three pupils who live in our house just now, for I told them all about you, and how I worried you, and they laughed at me. Did you enjoy your holidays? I hope so. My love to you.

Yours gratefully,

ANNA WIELER.

am so glad to hear of your happy arrival home. Do not forget this Auntie, in the midst of all your other relations and write me of your plans and doings. You can obtain the numbers of "Young Israel" that you have missed, from the JEWISH CHRONICLE Office, if you write for them. I wish you and yours a very happy New Year.

Ruth: My best thanks.

Celia Figor, King William's Town:—

Please give my love to Rose. I am sorry to hear of her experience but I expect she is quite jolly again now and able to chatter even with the *ten* gone. Thank you for your letter.

Gladys London: Glad the Certificate was so much appreciated. Did you have a lovely time at Margate? Many thanks for your kind contribution.

Doris Albu, Hampstead:—

DEAR AUNTIE,—I should very much like to be one of your many nieces and I am enclosing a coupon. This year we spent our holidays in Margate and enjoyed ourselves very much. I am 11 years old and I have a little brother of six years called Geoffrey. I always read your Children's Page and enjoy it very much. We have a dog called Binkie and a cat called Joey.

Best love from your little niece,

DORIS ALBU.

Glad to welcome you to the League. Where do you go to school? Write me all about Binkie and Joey.

Fanny Arkush, Glasgow: Sorry to hear you have not been well. Best thanks for your kind help. Welcome to our great League.

Arthur Ress, Port Elizabeth:—

DEAR AUNTIE,—I received your beautiful certificate, and I thank you very much for it. I am very pleased that I have been enrolled a member of your "world-wide" League. I hope that the League will become larger every week. I have the beautiful certificate framed in a lovely frame. Every week in class we have an examination, and this week, out of thirty-two boys in class, I came first. I went with my father and mother to a grand charity concert, which the Beni Zion held. On Saturday the weather was sultry and hot. As it is nearly the New Year, I'm sending my best wishes for a happy and prosperous New Year to my new cousins and my dear Auntie. Enclosed is a postal order for 6d. for the Orphan Fund.

I remain, your affectionate nephew,

ARTHUR RESS.

I am pleased to hear of your school success. Best thanks for your help. We are just beginning winter here, but we have had a lovely summer and autumn.

Sylvia Levinson, Swansea: Be sure to go in for the competitions, and write me all the school news.

Netta Yelin: Pleased to have your letter. Love to Elsie and yourself.

Hinda Lask, Highams' Park:—

DEAR AUNTIE,—You really must excuse me for not writing to you for such a long time. I received the certificate safely and it is framed, and hangs in a prominent place in our dining-room. I wish to tell you of something rather interesting. We keep fowls, and some weeks ago, we missed one, and could not make out what had become of it. Well, about two weeks ago, when I went to give the fowls some food, I heard a cackling from the next field. Thinking a fowl had been left out by mistake, I went to see if I could drive it in. What was my surprise to see the fowl we had thought lost, surrounded by nine chicks. She had laid the eggs and hatched the chickens, without help from anybody or anything. The chicks are fine, healthy little things. We have lost one, but there are four black and white, three white and one black. Wasn't it wonderful, Auntie? But I have nearly forgotten to wish you לשנה טובה, and long life to "Young Israel." I am going to try to fast on Yom Kippur. I have nearly filled up my stamp-collecting form, and when it is full, I shall send it. I think that I am the only member in Highams' Park. Will you let me know?

With love, from your affectionate niece,

HINDA LASK.

What a clever fowl! She evidently thought she was quite capable of bringing up her own family without any help from outsiders, and events proved she was right. Best thanks for your good wishes.

Leah and Betsy Sadaski, Southport: My best thanks for your pretty card and good wishes. I hope you, too, will have a happy year.

Mr. and Mrs. Sassoon Ezekiel and family, Rangoon: Many thanks for kind remembrance on the New Year.

Elsie Lewis: I am glad to welcome you to the League.

Elsie Lewis, 16, Walterton Road, W.: Would like to correspond with a niece about fifteen years old.

Rosie Davis, Manchester:—

DEAR AUNTIE,—I hope you will welcome me to your League. I am eight years old, and am very anxious to help the poor little children. I began yesterday by giving a small performance of "Cinderella." The tickets were sold at ½d. and 1d. We collected by this means the sum of 2s. 3d. I dare say we should have sold more tickets, but I don't think our nursery would have held a bigger audience. You see we had to allow for the stage. My brother Harold took the part of Sir Hector, and my little sister Vera was a Fairy. Seven other little girls and boys assisted me, and played their parts well. We should like the 2s. 3d. to go to the Orphan Fund. I always feel so sorry for the poor children that I mean to work in real earnest to help them, and shall get my little friends to assist me. We are three little Africanders; we have very hot weather in Africa.

Yours ever,

ROSIE DAVIS.

I shall be very glad, indeed, to welcome such an enthusiastic niece to my League. You write an excellent letter for your age. My best thanks for your good collection, the result of good work.

THE NEW COMPETITION.

So many demands for a Bible search competition have reached me that I am giving one, and trust you will all enjoy it. Below are twelve sentences from the Bible with one word omitted. Two prizes will be given for the best list sent in. The book, chapter, and verse from which each sentence is taken must be stated, and name and age distinctly written on the back of the paper. Papers to be sent in by November 3rd, Colonial members December 2nd.

1. And he — the bones of the priests upon their altars.
2. — times a day do I praise Thee.
3. These are the waters of —, because the children of Israel strove with the Lord and He was sanctified in them.
4. Set ye up an — upon the bare mountain.
5. Now these be the — words of David.
6. Then — the king made a decree and search was made in the house.